KALIDASA'S

RAGHUVAMS'AM ; CANTO XIII

R. RajaRam. [struck out]
Jr. Inter. "E&R"
St. Joseph's college.
Bangalore. 1

WITH INTRODUCTION, ENGLISH
TRANSLATION, NOTES, KANNADA WORD-MEANING, ETC.

BY

S. RANGACHAR, M. A.

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ये नाम केचिदिह नः प्रथयन्त्यवज्ञां
जानन्ति ते किमपि तान् प्रति नैष यत्नः ।
उत्पत्स्यते मम तु कोऽपि समानधर्मा
कालो ह्ययं निरवधिः विपुला च पृथ्वी ॥

भवभूतेर्महावीरचरिते I 8

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INTRODUCTION

Preliminary—In Sanskrit any literary composition is generally termed *Kāvya*. This *Kāvya* is of two kinds; *1 Dṛs'ya* and *2. S'ravya*. The 'seeable' literary writings, such as the drama, belong to the former group, while the 'hearable' ones comprising of *Gadya* (prose), *Padya* (poetry) and the *Campū* (prose interspersed with poetry) belong to the latter. The *Padya* or metrical composition again is of two kinds in accordance with its length:—*1. Mahākāvyas* (long poems) and *2. Khaṇḍakāvyas* (short poems). Kālidāsa's Mēghadūta is a *Khaṇḍakāvya*, while his Raghuvams'a is a *Mahākāvya*.

The Mahakavya—A Mahākāvya must consist of not less than eight and not more than thirty cantos. The stanzas in each canto may range between thirty and two hundred. The poem may deal with the life of a single hero or with the account of a whole race of kings. The verses in any canto must be of a uniform metre which may be alterd at the end of the canto. The close of every canto must suggest the subject matter of the succeeding one. *Sṛṅgāra*, *Vīra* or *S'ānta* should be the predominant sentiment in the poem whose object must be the attainment of the four *Puruṣārthas*, viz. *Dharma*, *Artha*, *Kāma*, and *Mōkṣa*. The poem ought to be embellished with abundant figures of speech. It ought to contain descriptions of cities, seas, mountains, seasons, the rise of the sun and the moon, gardens, water-sport, drinking, love-sport, festivities, separation of lovers, marriages, birth of a son, counsels, the mission of ambassadors and the victories of war-lords. Such a *Kāvya*, it is stated, will live to eternity.

The Raghuvamsa— The Raghuvams'a is a Mahākāvya dealing with the story of Raghu's race, in 19 cantos, a brief analysis of which is as follows:—

I-II King Dilipa is childless and on the advice of Vasiṣṭha propitiates the celestial cow Nandinī. After some time the queen becomes *enciente*.

III-IV Raghu is born, educated, married and installed on the throne. He conquers the whole earth and performs many glorious deeds and a Vis'vajit sacrifice during which he distributes all his wealth to the last pie.

V-VIII Aja is born and grows to a marriageable age. He goes as a suitor to the Svayamvara of Indumati, who chooses him as her husband. Aja is married and installed as king. Indumati dies suddenly and Aja's lamentations are highly pathetic. He departs from this world when his son Das'aratha grows of age.

IX Das'aratha is cursed by a sage 'to suffer पुत्रशोक'.

X Gods appeal to Viṣṇu to destroy the demon Rāvaṇa. Four sons are born to Das'aratha.

XI While guarding the sacrifice of Vis'vāmitra, Rāma and Lakṣmaṇa kill Tātaka and others. Rāma and his brothers are married. Rāma vanquishes Paras'urāma, the Brahmin warrior.

XII Rāma is exiled. Das'aratha dies, and Sita is abducted by Rāvaṇa who is later killed by Rāma in a momentous fight.

XIII. Rāma flies back with Sita, Lakshmaṇa and all friends to Ayodhya in the aerial car Puspaka. On the way Rāma points out to Sita all the places and objecte of interest and memory and gives a graphic description of them

(2–14) Description of the sea (15–17) the coast-line, the breeze from the sea-shore and the trees *there*. (18) The view of the sea and the earth together from a distance. (19) The motion of the aerial car (20) the sky breeze (21) the cloud outside sending a ring of lightning into the car through its window. (22) Janasthāna with new huts of ascetics. (23) The spot where an anklet of Sita was found by Rāma after her separation from him. (24-5) The place where the creepers and the deer showed Rāma the path by which Sita was carried away by the demon (26-29) the mountain Mālyavat (30-2) The Pampā lake (33) The Godāvari (34-5) The Pañcavati and the sweet memories of their stay there (36-7) Agastya's hermitage (38) Pañcāpsaras lake of S'atakarṇi (39–40) An account of Sage S'atakarṇi (41-4) Sutikṣṇa's hermitage;—his account. (45-6) S'arabhaṅga's hermitage (47) The Citrakūtā mountain (48) the Mandākini river (49) The tamāla tree near the mountain (50-53) the penance-grove of Atri (54-62) The Ganges. (63) The Sarayū (64-67) Bharata with retinue coming to receive them. (68) the aerial car lands. (69) Rāma alights from the car (70) Rāma bows to Vasiṣṭha and embraces Bharata (71) The ministers greet Rāma (72) Sugriva and Vibhiṣaṇa are introduced to Bharata (73) Lakṣmaṇa embraces Bharata (74) The monkey hosts are made to assume human forms and proceed in a procession on elephants (75) Vibhiṣaṇa and his followers move on in chariots (76) Rāma, with his brothers, ascends the Puṣpaka which moves on with walking speed (77-8) In the Vimāna, Bharata bows down to Sitā (79) They alight near Ayodhya.

XIV Rāma becomes king and lives happily in Ayodhya. Sitā becomes pregnant. Rāma is much grieved to learn from his spy that people talk ill of him for living with Sitā in spite of her having lived in the demon's palace for some time. He orders Lakṣmaṇa to take Sitā to the forests and abandon her near Vālmiki's hermitage. Vālmiki meets her and takes her into his own hermitage where she lives a disciplined life.

XV Sita delivers twin boys. Rāma prepares to perform an As'vamedha. The horse is let loose but haltered by Sitā's sons Lava and Kus'a. Rāma comes to fight. But Vālmiki presents Sita who establishes her chastity by a terrible ordeal which silences all scandal.

There is a curious dialcgue between Death and Rāma, and Rāma ascends to Heaven.

XVI Kus'a becomes king and restores Ayodhya to its former splendour. He marries Kumudvati, a serpent damsel.

XVII Kus'a has a son Atithi. He becomes king when Kus'a is killed in a battle with a gaint.

XVIII A list of the successors of Atithi.

XIX Agnivarṇa's reign and his sudden death. His queen becomes the regent in behalf of her unborn child, as she is then an expectant mother

Here the poem ends quite abruptly.

Kalidasa—His date — There are only a few tantalising legends which have to speak about the life and date of our poet, though none of the legends is reliable. If one legend makes him the contemporary of Bhavabhūti, another makes him the court poet of Bhōjarāja of Dhārā. But the tradition

that he was one of the 'Nine Gems' of Vikramāditya's court seems to have some truth about it. No doubt some scholars have rejected even this as totally baseless; but many are inclined to believe that Kālidāsa's patron must have been Vikramāditya. It is not unlikely that Kālidāsa has paid his tribute to this patron of his in the title of his play Vikramorvas'iam. But as there have been several Vikramādityas, this tradition by itself does not help us to fix the date of Kālidāsa. One king Vikramāditya founded the era known after him, which ccmmences from 57 B.C. A good many scholars are inclined to think that it is very likely that this king was our poet's patron. In support of this view, among other arguments, Mr. Pandit points out that Agnimitra, son of Pushpamitra who founded the Maurya dynasty is the hero of the Mālavikāgnimitra, being a historic person and contemporary of our pcet. Internal evidences are not wanting to strengthen this. The law of inheritence as detailed in the S'ākuntalam Act VI, that the property of a person who died childless would go to the king, was current in or about the first century B.C. More-over, the Bauddha poet As'vaghoṣa (beginning of the Ist. cent. A.D.) has in all likelihood borrowed his ideas from Kālidāsa, as the latter has been recognised as an original poet borrowing his subjects only from ancient authors likə Vālmiki. These tend to show that Kālidāsa lived in the first century B.C. The date is approximate, as it has not yet been finally accepted. That is why, if Dr. Peterson holds that "Kālidāsa stands near the beginning of the Christian era, if indeed, he does not over top it", Dr. Kern places him in the latter half of the 6th cent. A. D.

Prof. De rightly observes–'His date and even approximate time, is at worst uncertain, at best conjectural.'

His life—There is a legend according to which Kāḷidāsa was a boor by birth, but was somehow married to an obstinate princess who abandoned him finding that he had no education at all. Thereupon he devoted himself to the worship of *Kālī* who blessed him with literacy and poesy. Thus he became *Kāli-dāsa* and a gifted poet by the favour of Kāli. He then returned to his wife and she put him the question *Asti Kaścit vāgarthaḥ ?*, in reply to which it is stated that he repeated the same words in the same order but in the affirmative, and that he later composed the three kāvyas,— *1. Kumārasambhava, 2. Meghadūta* and *3 Raghuvamśa,* with each one of those words at the commencement of the first verses of them respectively. The legend is no doubt interesting, but not quite reliable.

We can gather some information about Kāḷidāsa's life from his own writings. His repeated reference to Ujjain indicates that he must hnve spent at least a part of his life in that city. His dwelling upon the charms of that city in his Mēghadūtam makes it clear that he loved it much. His description of the *Tour* about the whole of India and even to the regions beyond the borders of India in the Raghuvams'am, makes any one believe that Kāḷidāsa himself must have made such a grand tour. Mountains seem to have impressed him deeply. As acutely observed by a critic, he is the only Sanskrit poet who has described a certian flower which is exclusively Kās'mirian.

There can be no doubt that Kāḷidāsa had extensive education and that he had mastered rhetoric, dramatic theory,

and the science of grammar, the chief of all sciences. Besides the knowledge of law and astronomy, he seems to have had proficiency in the profound and subtle systems of philosophy. If his Kumārasambhavam is S'ivaistic, his Raghuvams'am is Viṣṇuite. If the hymn to Viṣṇu in the latter work is expressing Vēdāntic monism, the hymn to Brahma in the former expresses the dualism of the Sāṅkhyas. The Buddhistic and Yoga doctrines are also mentioned here and there. Therefore we may observe that, in matters of religion and philosophy, Kāḷidāsa was of an unbiassed mind.

His Works:—More than forty works are generally attributed to Kāḷidāsa; but critics acknowledge only seven or eight of them as his. Those works are:—

1—3. Three dramas— 1. S'ākuntalam
2. Vikramorvas'iyam and
3. Mālavikāgnimitram.

4—5. Two Mahākāvyas.— 1. Raghuvams'am and
2. Kumāra-sambhavam.

6. One Khaṇḍakāvya— Meghadūtam.

7. Kuntes'varadautyam—Not yet discovered, but known by a quotation in Aucityavicāracarca of Kṣemendra.

8. Ṛtusamhāram—A descriptive poem accepted by some as the work of Kāḷidāsa.

His Poetry:— "No other poet in any land had sung of happy love between man and woman as Kāḷidāsa sang. Everyone of his works is a love poem, however much more it may be. Yet the theme is so infinitely varied that the reader never wearies. It is of love eventually, though often struggling for a time against external obstacles that Kāḷidāsa writes. There is no-where in his works trace of that

not quite healthy feeling that sometimes assumes the name "Modern love". If it were not so, his poetry could hardly have survived; for, happy love, blessed with children, is surely the more fundamental thing.

'It is perhaps an inevitable consequence of Kāḷidāsa's subject that his women appeal more strongly to a modern reader than his man. The man is the more variable phenomenon, and though manly virtues are the same in all countries and centuries, the emphasis has been variously laid. But the true womán seems timeless, universal. I know of no poet, unless it be Shakespeare, who has given the world a group of heroines as true, ae tender, as brave as are Indumati, Sitā, Pārvati, the Yakṣa's bride and S'akuntalā.

'Kāḷidāsa could not understand women without understanding children. It would be difficult to find anywhere lovelier pictures of childhood than those in which our poet presents the little Bharata, Āyus, Kaghu, Kumāra. It is a fact worth noticing that Kāiidāsa's children are all boys. Beautiful as his women are, he never does more than glance at a little girl.

'Another pervading note of Kāḷidāsa's writing is his love of external nature. No doubt it is easier for a Hindu, with his almest instinctive belief in re-incarnation, to feel that all life, from plaht to god, is truly one; yet none has expressed this feeling with such convincing beauty as has Kāḷidāsa. It is hardly true to say that he personifies rivers and mountains and trees; to him they have a conscious individuality as truly and as certainly as animals or men or gods. Kāḷidāsa's knowledge of nature is not only sympa-

thetic, it is also minutely accurate. Not only are the snows and windy music of the Himālayas, the mighty current of sacred Ganges, his possession; his too are smaller streams and trees and every littlest flowers.

'There is a wonderful balance in Kāḷidāsa's character by virtue of which he found himself equally at home in a palace and in a wilderness. I know not with whom to compare him in this. Even Shakespeare, for all his magical insight into natural beauty, is primarily a poet of the human heart. That can hardlv be said of Kāḷidāsa, nor can it be said that he is primarily a poet of natural beauty. The two characters unite in him, it might almost be said, chemically...... Poetical fluency is not rare, intellectual grasp is not very uncommon, but the combination has not been found perhaps more than a dozen times since the world began. Because he possessed this harmonious combination, Kāḷidāsa ranks not with Anacreon and Horace and Shelly, but with Sophocles, Vergil, Milton.'

The Indian poet Jayadēva has called Kāḷidāsa 'The grace of Poetry.' It is this grace in his composition that induced the celebrated critic Schlegel assign for him a very high place amongst the galaxy of the 'Sons of Song.'

Kāḷidāsa s richness of creative fancy and his skill in expressing tender sentiment and sympathy with nature give him a very high place among the world's dramatic poets."

"Where find a soul that does not thrill
In Kāḷidāsa's verse to meet
The smooth, inevitable lines
Like blossom-clusters, honey sweet?"

— *Bāṇa's Harṣacarita.*

॥ श्रीः ॥

रघुवंशे महाकाव्ये

त्रयोदशः सर्गः

1

अथात्मनः शब्दगुणं गुणज्ञः पदं विमानेन विगाहमानः ।
रत्नाकरं वीक्ष्य मिथः स जायां रामाभिधानो हरिरित्युवाच ॥

Then that Hari known as Rāma, who knew the *guṇas*, beholding the sea, (*lit.* the repository of gems,) as he travelled in the aerial car Puṣpaka through the sky (*lit.* the abode of Viṣṇu,) which has sound for its quality, spoke to his wife Sitā in private, thus—

2

वैदेहि ! पश्या मलयाद्विभक्तं मत्सेतुना फेनिलमम्बुराशिम् ।
छायापथेनेव शरत्प्रसन्नमाकाशमाविष्कृतचारुतारम् ॥ २ ॥

Behold, oh Vaidehi! the foaming ocean divided as far as the Malaya mountain by my bridge (and hence) resembling the clear autumnal sky displaying pretty stars and divided by the milky way.

3

गुरोर्यियक्षोः कपिलेन मेध्ये रसातलं संक्रमिते तुरंगे ।
तदर्थमुर्वीमवदारयद्भिः पूर्वैः किलायं परिवर्धितो नः ॥ ३ ॥

When the sacrificial horse of our forefather Sagara who was desirous of performing a sacrifice was taken away into pātāla (supposedly) by Kapila, this (ocean), it is stated, was greatly enlarged by our ancestors (the sons of Sagara) digging out the earth for the sake of that horse.

4

गर्भं दधत्यर्कमरीचयोऽस्माद्विवृद्धिमत्राश्नुवते वसूनि ।
अविन्धनं वह्निमसौ बिभर्ति प्रह्लादनं ज्योतिरजन्यनेन ॥ ४ ॥

It is from this (ocean) that the solar rays acquire the watery fœtus; herein do riches attain great growth; it is this that holds the (submarine) fire which has water for its fuel; (and) it is out of this ocean that the gladdening luminary (i.e. the moon) emerged.

5

तां तामवस्थां प्रतिपद्यमानं स्थितं दश व्याप्य दिशो महिम्ना ।
विष्णोरिवास्यानवधारणीयमीदृक्तया रूपमियत्तया वा ॥ ५ ॥

The form of this ocean, like that of Viṣṇu, attaining diverse states and remaining having pervaded all the ten quarters of space by virtue of its greatness, cannot be conceived either with regard to its nature or magnitude.

6

नाभिप्ररूढाम्बुरुहासनेन संस्तूयमानः प्रथमेन धात्रा ।
अमुं युगान्तोचितयोगनिद्रः संहृत्य लोकान्पुरुषोऽधिशेते ॥ ६ ॥

The Primeval Being (*Puruṣa*), accustomed to the yogic

trance at the end of the yugas, after having withdrawn all the (fourteen) worlds into himself, reposes herein, being praised by the First Creator seated on the lotus sprung from his navel.

7

पक्षच्छिदा गोत्रभिदात्तगन्धाः शरण्यमेनं शतशो महीध्राः ।
नृपा इवोपप्लविनः परेभ्यो धर्मोत्तरं मध्यममाश्रयन्ते ॥ ७ ॥

With their pride humbled down by Indra cutting off their wings, mountains resort in hundreds to this (ocean) capable of according shelter (to them), just as kings harassed by enemies resort to a neutral king noted for (the proper discharge of) his duties.

8

रसातलादादिभवेन पुंसा भुवः प्रयुक्तोद्वहनक्रियायाः ।
अस्याच्छमम्भः प्रलयप्रवृद्धं मुहूर्तवक्त्रावरणं बभूव ॥ ८ ॥

The clear waters of this ocean swollen at the time of world-annihilation served as a veil, for the moment, to the face of the Earth, the act of uplifting (*also* marrying) whom from the nether-world was accomplished by the Primeval Being (Ādi Varāha).

9

मुखार्पणेषु प्रकृतिप्रगल्भाः स्वयं तरंगाधरदानदक्षः ।
अनन्यसामान्यकलत्रवृत्तिः पिबत्यसौ पाययते च सिन्धूः ॥ ९ ॥

This ocean whose behaviour with his wives is quite different from that of others, being clever in offering his own

wave-lip, kisses on his own initiative the rivers (his wives) who are by nature adepts in holding out their own faces (to be kissed) and makes them also kiss him on their own initiative.

10

ससत्त्वमादाय नदीमुखाम्भः संमीलयन्तो विवृताननत्वात् ।
अमी शिरोभिस्तिमयः सरन्ध्रैरूर्ध्वं वितन्वन्ति जलप्रवाहान् ॥

These whales, on account of their mouths being held open having drawn in the water, together with the (smaller) creatures therein, at the river-mouths, are now producing, closing up their mouths, upward jets of water through their heads which are full of holes.

11

मातंगनक्रैः सहसोत्पतद्भिर्भिन्नान्द्विधा पश्य समुद्रफेनान् ।
कपोलसंसर्पितया य एषां व्रजन्ति कर्णक्षणचामरत्वम् ॥ ११ ॥

Look at these sea-foams divided into two ways by the elephant-shaped sharks emerging up suddenly,—the foams which, on account of their gliding close to their cheeks, attain the state of being (two) cāmaras near their ears for the moment.

12

वेलानिलाय प्रसृता भुजंगा महोर्मिविस्फूर्जथुनिर्विशेषाः ।
सूर्यांशुसंपर्कसमृद्धरागैर्व्यज्यन्त एते मणिभिः फणस्थैः ॥ १२ ॥

These serpents who have stretched themselves for (inhaling) the coast-breeze, appearing in no way different from

the swelling waves, are being distinguished (only) by the gems in their hoods, the lustre of which is enhanced by the contact cf the rays of the sun.

13

तत्राधरस्पर्धिषु विद्रुमेषु पर्यस्तमेतत्सहसोर्मिवेगात् ।
ऊर्ध्वाङ्कुरप्रोतमुखं कथंचित्क्लेशादपक्रामति शङ्खयूथम् ॥ १३ ॥

This mass of conch-shells, with their mouths fixed at their projecting points, being suddenly cast by the force of the tide on the coral reefs that vie with your lips, somehow glides away with great difficulty.

14

प्रवृत्तमात्रेण पयांसि पातुमावर्तवेगाद्भ्रमता घनेन ।
आभाति भूयिष्ठमयं समुद्रः प्रमथ्यमानो गिरिणेव भूयः ॥१४॥

Consequent upon the cloud whirling round by the force of the whirl-pool as soon as it begins to suck in water, this ocean appears to a great extent, as being churned once again, as it were, by the (Mandara) mountain.

15

दूरादयश्चक्रनिभस्य तन्वी तमालतालीवनराजिनीला ।
आभाति वेला लवणाम्बुराशेर्धारानिबद्धेव कलङ्करेखा ॥ १५ ॥

The coast line of the brimy ocean which resembles an iron wheel, (looking) thin from a distance and dark with rows of the forests of tamāla and tāli trees, appears like a streak of rust formed at the edge.

16

वेलानिलः केतकरेणुभिस्ते संभावयत्याननमायताक्षि ।
मामक्षमं मण्डनकालहानेर्वेत्तीव बिम्बाधरबद्धतृष्णम् ॥ १६ ॥

O long-eyed one, the breeze from the shore adorns your face with the pollen of the Ketakī (flowers); it is aware, as it were, that I, with my longing eyes fixed on your bimba-like lip, cannot tolerate the loss of time in adorning.

17

एते वयं सैकतभिन्नशुक्तिपर्यस्तमुक्तापटलं पयोधेः ।
प्राप्ता मुहूर्तेन विमानवेगात्कूलं फलावर्जितपूगमालम् ॥ १७ ॥

Here at the sea-coast, which has a multitude of pearls scattered about from the shells broken on the sandy strand and rows of areca trees bent down under the weight of fruits, we have arrived in a moment, by the speed of the aeroplane.

18

कुरुष्व तावत्करभोरु पश्चान्मार्गे मृगप्रेक्षिणि दृष्टिपातम् ।
एषा विदूरीभवतः समुद्रात्सकानना निष्पततीव भूमिः ॥ १८ ॥

O you endowed with thighs which are as beautiful as *Karabha* and with the gaze of the deer! just cast a look on the path behind; here, this land with its forests appears to be emerging from the sea which is becoming more and more distant.

19

क्वचित्पथा संचरते सुराणां क्वचिद्घनानां पततां क्वचिच्च ।
यथाविधो मे मनसोऽभिलाषः प्रवर्तते पश्य तथा विमानम् ॥१९॥

Mark ! this aerial car moves quite in keeping with the desire of my mind. Sometimes it moves above the path of the gods, sometimes above that of the clouds and some other times by that of the birds.

20

असौ महेन्द्रद्विपदानगन्धिस्त्रिमार्गगावीचिविमर्दशीतः ।
आकाशवायुर्दिनयौवनोत्थानाचामति स्वेदलवान्मुखे ते. ॥ २० ॥

This sky-breeze, bearing the fragrance of the ichor of the elephant of Indra, and cooled by its contact with the waves of the three-streamed Ganges, sips off, as it were, the drops of perspiration arisen on your face on account of this youthful period of the day (i. e. mid-day).

21

करेण वातायनलम्बितेन स्पृष्टस्त्वया चण्डि कुतूहलिन्या ।
आमुञ्चतीवाभरणं द्वितीयमुद्भिन्नविद्युद्वलयो घनस्ते ॥ २१ ॥

Oh ! excitable lady ! touched by you in your curiosity with your hand stretched out from the window (of the aeroplane), the cloud, with a ring of lightning manifested, appears, as it were, to be offering to you a second (bracelet) ornament.

22

अमी जनस्थानमपोढविघ्नं मत्वा समारब्धनवोटजानि ।
अध्यासते चीरभृतो यथास्वं चिरोज्झितान्याश्रममण्डलानि ॥

These ascetics clad in bark having come to know that Janasthāna has been freed from obstacles, are now occupy-

ing their long-abandoned sites of hermitages, each his own, wherein (the building of) new huts is now commenced.

23

सैषा स्थली यत्र विचिन्वता त्वां भ्रष्टं मया नूपुरमेकमुर्व्याम् ।
अदृश्यत त्वच्चरणारविन्दविश्लेषदुःखादिव बद्धमौनम् ॥ २३ ॥

This is that spot where, by me searching for you, was seen an anklet, dropped down on the ground, which had assumed silence through grief, as it were, at its separation from your lotus-like feet.

24

त्वं रक्षसा भीरु यतोऽपनीता तं मार्गमेताः कृपया लता मे ।
अदर्शयन्वक्तुमशक्नुवत्यः शाखाभिरावर्जितपल्लवाभिः ॥ २४ ॥

O timid one ! the path by which you were carried away by the demon, these creepers, being themselves unable to speak, compassionately showed to me by means of their branches with foliage bent down (to one side).

25

मृग्यश्च दर्भाङ्कुरनिर्व्यपेक्षास्तवागतिज्ञं समबोधयन्माम् ।
व्यापारयन्त्यो दिशि दक्षिणस्यामुत्पक्ष्मराजीनि विलोचनानि ॥

The female deer, too, without any inclination to (eat) the sprouts of the *darbha* grass, by directing their eyes, with upraised eyelashes, towards the south, gave information to me who was ignorant of your whereabouts.

26

एताद्गिरेर्माल्यवतः पुरस्तादाविर्भवत्यम्बरलेखि शृङ्गम् ।
नवं पयो यत्र घनैर्मया च त्वद्विप्रयोगाश्रु समं विसृष्टम् ॥ २६ ॥

Yonder appears before us the sky-grazing peak of the Mālyavat mountain, on which was simultaneously showered fresh water by clouds and tear caused by your separation, by me.

27

गन्धश्च धाराहतपल्वलानां कादम्बमर्धोद्गतकेसरं च ।
स्निग्धाश्च केकाः शिखिनां बभूवुर्यस्मिन्नसह्यानि विना त्वया मे ॥

—Whereon the sweet smell of the puddles beaten by the showers (of rain), the *Kadamba* flowers with filaments half-issued, and the melodious notes of the peacocks, (all) became unbearable to me without you.

28

पूर्वानुभूतं स्मरता च यत्र कम्पोत्तरं भीरु तवोपगूढम् ।
गुहाविसारीण्यतिवाहितानि मया कथंचिद्घनगर्जितानि ॥ २८ ॥

--And where, O timid one ! the rumblings of clouds reverberating in the caves were endured, with great difficulty, by me remembering your embrace, marked with thrills, enjoyed in the past.

29

आसारसिक्तक्षितिबाष्पयोगान्मामक्षिणोद्यत्र विभिन्नकोशैः ।
विडम्ब्यमाना नवकन्दलैस्ते विवाहधूमारुणलोचनश्रीः ॥ २९ ॥

--Where the beauty of your eyes reddened by the smoke of the marriage-fire, being imitated by the new *Kandala*

flowers whose buds had opened on account of their coming in contact with the vapours of the earth drenched by the sharp showers of rain, pained me.

30

उपान्तवानीरवनोपगूढान्यालक्ष्यपारिप्लवसारसानि ।
दूरावतीर्णा पिबतीव खेदादमूनि पम्पासलिलानि दृष्टिः ॥ ३० ॥

My eye-sight, having descended from a great height, drinks, as it were, through fatigue, these waters of the Pampā, which are screened by the thickets of the cane-plants (grown) on its banks, and which are with playful Sārasa birds that are slightly visible.

31

अत्राावियुक्तानि रथाङ्गनाम्नामन्योन्यदत्तोत्पलकेसराणि ।
द्वन्द्वानि दूरान्तरवर्तिना ते मया प्रिये सस्पृहमीक्षितानि ॥ ३१ ॥

Here, my dear, were eagerly gazed at by me who was far away from you, pairs of unseparated *cakravāka* birds that offered to each other lotus-filaments.

32

इमां तटाशोकलतां च तन्वीं स्तनाभिरामस्तबकाभिनम्राम् ।
त्वत्प्राप्तिबुद्ध्या परिरब्धुकामः सौमित्रिणा साश्रुरहं निषिद्धः ॥३२॥

And as I desired to embrace the yonder slender *As'oka* on the bank stooping with its clusters of flowers charming like breasts, thinking that I had found you, I was prevented by the son of Sumitrā, with tears.

33

अमूर्विमानान्तरलम्बिनीनां श्रुत्वा स्वनं काञ्चनकिङ्किणीनाम् ।
प्रत्युद्व्रजन्तीव खमुत्पतन्त्यो गोदावरीसारसपङ्क्तयस्त्वाम् ॥ ३३ ॥

These rows of the Sārasa birds of the Godāvarī river, flying up into the sky, on hearing the sound of the tiny golden bells suspended inside the aeroplane, appear, as it were, to be coming forward to receive you.

34

एषा त्वया पेशलमध्ययापि घटाम्बुसंवर्धितबालचूता ।
आनन्दयत्युन्मुखकृष्णसारा दृष्टा चिरात्पञ्चवटी मनो मे ॥ ३४ ॥

This Pancavaṭi, the mango-saplings of which were reared up with jars of water by you though of slender waist, and where the black (spotted) antelopes are with faces raised up (to behold us), seen after a long time, delights my mind.

35

अत्रानुगोदं मृगयानिवृत्तस्तरंगवातेन विनीतखेदः ।
रहस्त्वदुत्सङ्गनिषण्णमूर्धा स्मरामि वानीरगृहेषु सुप्तः ॥ ३९ ॥

I remember that here, in the cane-bowers on the banks of the Godāvari, I slept, my head resting on your lap in private, after I had come back from hunting and had my fatigue dispelled by the breeze blowing over the ripples (of the river).

36

भ्रूभेदमात्रेण पदान्मघोनः प्रभ्रंशयां यो नहुषं चकार ।
तस्याविलाम्भःपरिशुद्धिहेतोर्भौमो मुनेः स्थानपरिग्रहोऽयम् ॥ ३६ ॥

This is the spot accepted for his earthly residence by that sage *(Agastya)*, who, by a mere frown, caused Nahuṣa to fall down from his position as Indra, and is the cause for the clearness of turbid waters.

37

त्रेताग्निधूमाग्रमनिन्द्यकीर्तेस्तस्येदमाक्रान्तविमानमार्गम् ।
घ्रात्वा हविर्गन्धि रजोविमुक्तः समश्नुते मे लघिमानमात्मा ॥

Having smelt this tip of the (column of) smoke, pervading the path of the balloon, charged with the fragrance of oblations, and issuing from the three sacrificial fires of him (i.e. Agastya) of blameless fame, my soul, becoming free from the quality of *Rajas* experiences a lightness.

38

एतन्मुनेर्मानिनि शातकर्णेः पञ्चाप्सरो नाम विहारवारि ।
आभाति पर्यन्तवनं विदूरान्मेघान्तरालक्ष्यमिवेन्दुबिम्बम् ॥ ३८ ॥

O noble-minded lady, this pleasure-tank surrounded by woods, called Pañcāpsaras and belonging to sage S'ātakarṇi, appears, on account of the great distance, like the disc of the moon slightly visible in between clouds.

39

पुरा स दर्भाङ्कुरमात्रवृत्तिश्चरन्मृगैः सार्धमृषिर्मघोना ।
समाधिभीतेन किलोपनीतः पञ्चाप्सरोयौवनकूटबन्धम् ॥ ३९ ॥

Formerly, it is reported, that this sage, subsisting merely on the tender sprouts of the *darbha* grass and roaming anout with the deer, was led into the snare of the youth

of the five nymphs, by Indra who was alarmed at his penance.

40

तस्यायमन्तर्हितसौधभाजः प्रसक्तसंगीतमृदङ्गघोषः ।
वियद्गतः पुष्पकचन्द्रशालाः क्षणं प्रतिश्रुन्मुखराः करोति ॥ ४० ॥

This sound of the tabor at the continuous music of him who lives in a mansion under the waters, reaching the sky, makes the upper apartments of the Puṣpaka resound with echoes for a moment.

41

हविर्भुजामेधवतां चतुर्णां मध्ये ललाटंतपसप्तसप्तिः ।
असौ तपस्यत्यपरस्तपस्वी नाम्ना सुतीक्ष्णश्चरितेन दान्तः ॥ ४१ ॥

Here is another ascetic, Sutikṣṇa by name but gentle in action, practising penance in the midst of four fires fed with fuel and having the seven-horsed Sun scorching his fore-head.

42

अमुं सहासप्रहितेक्षणानि व्याजार्धसंदर्शितमेखलानि ।
नालं विकर्तुं जनितेन्द्रशङ्कं सुराङ्गनाविभ्रमचेष्टितानि ॥ ४२ ॥

The sportive gestures of the celestial damsels, wherein glances were cast smilingly and the girdles were half disclosed under some pretext, were not able to disturb this sage who had roused Indra's fears.

43

एषोऽक्षमालावलयं मृगाणां कण्डूयितारं कुशसूचिलावम् ।
सभाजने मे भुजमूर्ध्वबाहुः सव्येतरं प्राध्वमितः प्रयुङ्क्ते ॥ ४३ ॥

This sage with his (left) arm raised up directs hither, in such a manner as is proper to greet me, his right arm which has the rosary of the Akṣa beeds for a barcelet, which scratches the deer and which cuts the pointed ends of the *Kus'a* grass.

44

वाचंयमत्वात्प्रणतिं ममैष कम्पेन किंचित्प्रतिगृह्य मूर्ध्नः ।
दृष्टिं विमानव्यवधानमुक्तां पुनः सहस्रार्चिषि संनिधत्ते ॥ ४४ ॥

This sage, having accepted my salutation with a slight nod of (his) head on account of his restraint over speech (observing a vow of silence), is once again fixing up his gaze which is freed from the obstruction of the aeroplane, on the thousand-rayed (Sun).

45

अदः शरण्यं शरभङ्गनाम्नस्तपोवनं पावनमाहिताग्नेः ।
चिराय संतर्प्य समिद्भिरग्निं यो मन्त्रपूतां तनुमप्यहौषीत् ॥ ४५ ॥

The penance-grove visible there, which is sanctifying and a worthy resort (to all), is of S'arabhaṅga who kept a sacred fire and, having propitiated it with holy sticks for a long time, offered up (as an oblation into it) his own body made sacred by *Mantras*.

46

छायाविनीताध्वपरिश्रमेषु भूयिष्ठसंभाव्यफलेष्वमीषु ।
तस्यातिथीनामधुना सपर्या स्थिता सुपुत्रेष्विव पादपेषु ॥ ४६ ॥

At present (as he is no more), his duty of hospitably receiving the guests has devolved upon the trees (of the

hermitage), which are like (his) virtuous sons, which remove the fatigue of the journey by their shade and bear delicious fruits in abundance.

47

धारास्वनोद्गारिदरीमुखोऽसौ शृङ्गाग्रलग्नाम्बुदवप्रपङ्कः ।
बध्नाति मे बन्धुरगात्रि चक्षुर्दृप्तः ककुद्मानिव चित्रकूटः ॥ ४७ ॥

Oh you with beautiful limbs! this Citrakūṭa mountain, with its valley-mouth sending forth the sound of flowing streams and with clouds resembling the mud of its skirts resting on the tops of its peaks, captivates my eye, as does a maddened bull which is with a cavern-mouth sending forth continuous bellowings and which has the tips of its horns smeared with cloud-like mud by its butting-sports.

48

एषा प्रसन्नस्तिमितप्रवाहा सरिद्विदूरान्तरभावतन्वी ।
मन्दाकिनी भाति नगोपकण्ठे मुक्तावली कण्ठगतेव भूमेः ॥४८॥

This Mandākini river here, with a clear and steady flow of waters and looking thin on account of its being at a great distance, looks by the side of the mountain, like a string of pearls worn on the neck of the Earth.

49

अयं सुजातोऽनुगिरं तमालः प्रवालमादाय सुगन्धि यस्य ।
यवाङ्कुरापाण्डुकपोलशोभी मयावतंसः परिकल्पितस्ते ॥ ४९ ॥

Here near the mountain is the *tamāla* tree of excellent growth, a fragrant blossom of which was plucked by me and turned into an ear-ornament which shone on your cheek slightly pale like the barley-sprout.

50

अनिग्रहत्रासविनीतसत्त्वमपुष्पलिङ्गात्फलबन्धिवृक्षम् ।
वनं तपःसाधनमेतदत्रेराविष्कृतोदग्रतरप्रभावम् ॥ ५० ॥

This is the penance-accomplishing grove of Atri, the animals wherein are well-behaved having no fear of being punished, the trees whereof bear fruits without the (earlier) sign (of the appearance) of flowers, and by which a mighty power is (thus) manifested.

51

अत्राभिषेकाय तपोधनानां सप्तर्षिहस्तोद्धृतहेमपद्माम् ।
प्रवर्तयामास किलानसूया त्रिस्रोतसं त्र्यम्बकमौलिमालाम् ॥५१॥

It is said that Anasūya caused the three-streamed river (Ganges), whose gold lotuses are plucked by the hands of the seven sages and which serves as a chaplet on the crest of S'iva, to flow here, for the ablution of the sages.

52

वीरासनैर्ध्यानजुषामृषीणाममी समध्यासितवेदिमध्याः ।
निवातनिष्कम्पतया विभान्ति योगाधिरूढा इव शाखिनोऽपि ५२

Even these trees, the middle region of whose *Vedis* are occupied by the sages absorbed in meditation in the *Vīrāsana* posture, appear as if absorbed in *yoga* on account of their stillness due to the absence of wind.

53

त्वया पुरस्तादुपयाचितो यः सोऽयं वटः श्याम इति प्रतीतः ।
राशिर्मणीनामिव गारुडानां सपद्मरागः फलितो विभाति ॥ ५३ ॥

That very banian tree known as *Syāma* to which a prayer was addressed by you formerly, being laden with fruits (now), appears like a heap of emeralds intermixed with rubies.

54–57

क्वचित्प्रभालेपिभिरिन्द्रनीलैर्मुक्तामयी यष्टिरिवानुविद्धा ।
अन्यत्र माला सितपङ्कजानामिन्दीवरैरुत्खचितान्तरेव ॥ ५४ ॥
क्वचित्खगानां प्रियमानसानां कादम्बसंसर्गवतीव पङ्क्तिः ।
अन्यत्र कालागुरुदत्तपत्रा भक्तिर्भुवश्चन्दनकल्पितेव ॥ ५५ ॥
क्वचित्प्रभा चान्द्रमसी तमोभिश्छायाविलीनैः शबलीकृतेव ।
अन्यत्र शुभ्रा शरदभ्रलेखा रन्ध्रेष्विवालक्ष्यनभःप्रदेशा ॥ ५६ ॥
क्वचिच्च कृष्णोरगभूषणेव भस्माङ्गरागा तनुरीश्वरस्य ।
पश्यानवद्याङ्गि विभाति गङ्गा भिन्नप्रवाहा यमुनातरङ्गैः ॥ ५७ ॥

The confluence of Gaṅgā and Yamunā

O you with faultless limbs ! behold. The Ganges with its current broken by the ripples of the Yamunā appears in one place like a string of pearls interwoven with sapphires suffusing them with their splendour, while in another, like a garland of lotuses interwreathed with blue ones; in one place it appears like a row of birds fond of the Mānasa lake, which have come in contact with water-geese, while in another, like an ornamental painting made with sandal paste on a piece of ground, with decorative leaves drawn with black *agaru*; in some place, it appears like the light of the moon variegated (on the surface of the earth), by

patches of darkness lying in the shade, while, in some other place, like a white row of autumnal clouds through the interstices of which the region of the sky is slightly visible; again in some other place, it appears like S'iva's body smeared all over with ash and decked with black serpents.

58

समुद्रपत्न्योर्जलसंनिपाते पूतात्मनामत्र किलाभिषेकात् ।
तत्त्वावबोधेन विनापि भूयस्तनुत्यजां नास्ति शरीरबन्धः ॥ ५८ ॥

To those persons whose souls are purified by bathing at the confluence of these two wives of the ocean (i.e. the rivers–Gangā and Yamunā), it is said that, when they leave their bodies, there is no bondage with the material body once again, although they are without true knowledge.

59

पुरं निषादाधिपतेरिदं तद्यस्मिन्मया मौलिमणिं विहाय ।
जटासु बद्धास्वरुदत्सुमन्त्रः कैकेयि कामाः फलितास्तवेति ॥ ५९

Here is that town of the lord of the Niṣādas, where, when my hairs were matted up by me after casting aside the crest-jewel, Sumantra wept, saying—" O Kaikeyi ! your desires have fructified".

60–63

पयोधरैः पुण्यजनाङ्गनानां निर्विष्टहेमाम्बुजरेणु यस्याः ।
ब्राह्मं सरः कारणमाप्तवाचो बुद्धेरिवाव्यक्तमुदाहरन्ति ॥ ६० ॥
जलानि या तीरनिखातयूपा वहत्ययोध्यामनु राजधानीम् ।
तुरंगमेधावभृथावतीर्णैरिक्ष्वाकुभिः पुण्यतरीकृतानि ॥ ६१ ॥

यां सैकतोत्सङ्गसुखोचितानां प्राज्यैः पयोभिः परिवर्धितानाम् ।
सामान्यधात्रीमिव मानसं मे संभावयत्युत्तरकोसलानाम् ॥ ६२ ॥

सेयं मदीया जननीव तेन मान्येन राज्ञा सरयूर्वियुक्ता ।
दूरे वसन्तं शिशिरानिलैर्मां तरंगहस्तैरुपगूहतीव ॥ ६३ ॥

The Sarayū River

(This is that Sarayū river) the source of which, trustworthy authorities declare, is the lake of Brahma, the pollen of whose golden lotuses are enjoyed by the breasts of the Yaksa damsels, just as the Vēdas declare that the cause of *Buddhi* (i.e. Mahat) is Pradhāna.

—Which river, having sacrificial posts planted on its bank, directs, close to the capital city Ayodhya, its waters made holier by the Ikṣavāku kings by descending into them for the ablutions concluding (their) horse-sacrifices.

—Which river, my mind regards as the common mother of (all) the lords of the Uttara-kosalas who were wont to the pleasures of (lying on) the laps of its sands and who were nourished by its plentiful waters.

This is that Sarayū river, which, like my own mother, being separated from that king (Das'aratha), proceeds as it were, to embrace me stationed at a distance, with its arms in the form of waves and with cool breezes.

64

विरक्तसंध्याकपिशं पुरस्ताद्यतो रजः पार्थिवमुज्जिहीते ।
शङ्के हनूमत्कथितप्रवृत्तिः प्रत्युद्गतो मां भरतः ससैन्यः ॥ ६४ ॥

Since there arises in front (a column of) earth's dust

brownish like the red twilight, I think that Bharata, to whom the news (of my arrival) has been communicated by Hanumān, is coming together with his army, to receive me.

65

अद्धा श्रियं पालितसंगराय प्रत्यर्पयिष्यत्यनघां स साधुः ।
हत्वा निवृत्ताय मृधे खरादीन्संरक्षितां त्वामिव लक्ष्मणो मे ॥ ६५ ॥

Surely, that virtuous man will give back to me, who have acted up to the promise, the well-protected and undamaged regal wealth, just as Lakṣmaṇa restored to me who returned after slaying Khara and others in the battle, you who were unpolluted and well-protected.

66

असौ पुरस्कृत्य गुरुं पदातिः पश्चादवस्थापितवाहिनीकः ।
वृद्धैरमात्यैः सह चीरवासा मामर्घ्यपाणिर्भरतोऽभ्युपैति ॥ ६६ ॥

Here is Bharata, clad in bark and holding materials for worship in his hands, coming on foot towards me, having the family priest Vasiṣṭha in the forefront and the army behind and accompanied by elderly ministers.

67

पित्रा विसृष्टां मदपेक्षया यः श्रियं युवाप्यङ्कगतामभोक्ता ।
इयन्ति वर्षाणि तया सहोग्रमभ्यस्यतीव व्रतमासिधारम् ॥ ६७ ॥

—Who, though young, not having enjoyed, out of regard for me, the royal fortune come to his own lap being relinquished by our father, seems to have been practising with her these many years, the rigorous vow of *Asidhāra*.

68

एतावदुक्तवति दाशरथौ तदीयाम्
इच्छां विमानमधिदेवतया विदित्वा ।
ज्योतिष्पथादवततार सविस्मयाभिः
उद्वीक्षितं प्रकृतिभिर्भरतानुगाभिः ॥ ६८ ॥

When the son of Das'arātha had said this much, the aerial car, having come to know his wish through its presiding deity, descended from the sky, while it was being gazed at by the subjects following Bharata, who were filled with wonder.

69

तस्मात्पुरःसरविभीषणदर्शितेन
सेवाविचक्षणहरीश्वरदत्तहस्तः ।
यानादवातरददूरमहीतलेन
मार्गेण भङ्गिरचितस्फटिकेन रामः ॥ ६९ ॥

Rama, to whom his hand was extended (as a support) by the lord of the monkeys, clever in serving, alighted from that vehicle by the path formed of a flight of crystal steps, which was not far from the surface of the earth and which was shown to him by Vibhiṣaṇa advancing in front.

70

इक्ष्वाकुवंशगुरवे प्रयतः प्रणम्य
स भ्रातरं भरतमर्घ्यपरिग्रहान्ते ।
पर्यश्रुरस्वजत मूर्धनि चोपजघ्रौ
तद्भक्त्यपोढपितृराज्यमहाभिषेके ॥ ७० ॥

He (Rāma), who was pure, having bowed down to the preceptor of the Ikṣvāku race, and after accepting the *Arghya* offering, embraced his brother Bharata, with tears appearing in his eyes, and also smelt him on the head which, out of devotion to him, had foregone the great consecration investing him with the kingdom of his father.

71

श्मश्रुप्रवृद्धिजनिताननविक्रियांश्च
प्लक्षान्प्ररोहजटिलानिव मन्त्रिवृद्धान् ।
अन्वग्रहीत्प्रणमतः शुभदृष्टिपातैः
वार्तानुयोगमधुराक्षरया च वाचा ॥ ७१ ॥

With the casting of graceful looks and with a speech of sweet words of enquiry about their welfare, he greeted, as they bowed to him, the aged ministers in whom an alteration in the face had been caused by the excessive growth of beards and who thus appeared like (so many) banian trees covered with fibrous shoots.

72

दुर्जातबन्धुरयमृक्षहरीश्वरो मे
पौलस्त्य एष समरेषु पुरःप्रहर्ता ।
इत्यादृतेन कथितौ रघुनन्दनेन
व्युत्क्रम्य लक्ष्मणमुभौ भरतो ववन्दे ॥ ७२ ॥

"This is (Sugriva) the lord of bears and monkeys, my friend in adversity; this is Vibhiṣaṇa the foremost fighter in battles"—to those two thus described with great regard by Rāma, Bharata bowed down, passing over Lakṣmaṇa.

73

सौमित्रिणा तदनु संससृजे स चैनम्
उत्थाप्य नम्रशिरसं भृशमालिलिङ्ग ।
रूढेन्द्रजित्प्रहरणव्रणकर्कशेन
क्लिश्यन्निवास्य भुजमध्यमुरःस्थलेन ॥ ७३ ॥

After that, he came in contact with Lakṣmaṇa and having raised him up, as he had bowed down his head to him, warmly embraced him by his chest hardened by the wounds made by the weapons of Indrajit and overgrown with flesh, thereby causing pain, as it were, to his bosom (lit. the part of the body between the arms).

74

रामाज्ञया हरिचमूपतयस्तदानीं
कृत्वा मनुष्यवपुरारुरुहुर्गजेन्द्रान् ।
तेषु क्षरत्सु बहुधा मदवारिधाराः
शैलाधिरोहणसुखान्युपलेभिरे ते ॥ ७४ ॥

Then, at the command of Rāma, the chiefs of the hosts of monkeys assumed human forms and mounted huge elephants; and (seated) on those (elephants) which shed streams of ichor-fluid, they experienced the pleasures of sitting on mountains.

75

सानुप्लवः प्रभुरपि क्षणदाचराणां
भेजे रथान्दशरथप्रभवानुशिष्टः ।
मायाविकल्परचितैरपि ये तदीयैः
न स्यन्दनैस्तुलितकृत्रिमभक्तिशोभाः ॥ ७५ ॥

Ordered by the son of Das'aratha, the lord of the night-wanderers (i.e. Vibhīṣaṇa) also, together with his followers sat in chariots whose beauty of artificial construction was not to be equalled by his chariots in spite of their being built by magical devices.

76

भूयस्ततो रघुपतिर्विलसत्पताकम्
अध्यास्त कामगति सावरजो विमानम् ।
दोषातनं बुधबृहस्पतियोगदृश्यः
तारापतिस्तरलविद्युदिवाभ्रवृन्दम् ॥ ७६ ॥

Then Rāma, together with his younger brothers, once again sat in the aerial car whose flags fluttered and which moved in accordance with the wish of the rider, just as the moon, attractive by its conjunction with Mercury and Jupiter, rests on a cluster of clouds which is with quivering flashes of lightning and which gathers at night.

77

तत्रेश्वरेण जगतां प्रलयादिवोर्वीं
वर्षात्ययेन रुचमभ्रघनादिवेन्दोः ।
रामेण मैथिलसुतां दशकण्ठकृच्छ्रात्
प्रत्युद्धृतां धृतिमतीं भरतो ववन्दे ॥ ७७ ॥

There (inside the *vimāna*), Bharata saluted the daughter of the king of Mithilā (i.e. Sītā) who, having been rescued from the Rāvaṇa-calamity by Rāma, was feeling happy, like the Earth rescued from the universal annihilation by

the lord of the worlds, or like the splendour of the moon liberated from the dense (gathering of) clouds, by the passing away of the rainy season.

78

लङ्केश्वरप्रणतिभङ्गदृढव्रतं तत्
वन्द्यं युगं चरणयोर्जनकात्मजायाः ।
ज्येष्ठानुवृत्तिजटिलं च शिरोऽस्य साधोः
अन्योन्यपावनमभूदुभयं समेत्य ॥ ७८ ॥

That adorable pair of the feet of the daughter of Janaka which had observed the firm vow of repudiating the supplications of (Rāvaṇa) the lord of Lañkā, and the head of that good man (Bharata) which was with clotted hair on account of adopting the course of action of his elder brother,--both having come in contact with each other,--became mutually sanctifying.

79

क्रोशार्धं प्रकृतिपुरःसरेण गत्वा
काकुत्स्थः स्तिमितजवेन पुष्पकेण ।
शत्रुघ्नप्रतिविहितोपकार्यमार्यः
साकेतोपवनमुदारमध्युवास ॥ ७९ ॥

Having gone over half a Krōs'a in the Puṣpaka whose speed had been regulated and before which the subjects (of Ayodhyā) walked, the noble descendant of Kakutstha camped in the spacious garden at the out-skirts of Ayodhyā where tents were got pitched up by S'atrughna.

ರಘುವಂಶ – ೧೩ ನೆಯ ಸರ್ಗ

೧.

ಅಥ—ಅಯೋಧ್ಯೆಗೆ ಪ್ರಯಾಣವಾಗಿ ಹೊರಟಮೇಲೆ **ಗುಣಜ್ಞಃ**—ಗುಣಗಳನ್ನು ಬಲ್ಲವನಾದ **ಸಃ**—ಆ **ರಾಮ+ಅಭಿಧಾನಃ**—ರಾಮನೆಂದು ಹೆಸರುಳ್ಳ **ಹರಿಃ**—ವಿಷ್ಣುವು **ಶಬ್ದ-ಗುಣಂ**—ಶಬ್ದವೇ ಗುಣವಾಗಿ ಉಳ್ಳ **ಆತ್ಮನಃ ಪದಂ**—(ವಿಷ್ಣು ಪದವೆಂದು ಹೆಸರುಗೊಂಡಿರುವ) ಆಕಾಶವನ್ನು **ವಿಮಾನೇನ**—ಪುಷ್ಪಕ ವಿಮಾನದಿಂದ **ವಿಗಾಹಮಾನಃ**—ಪ್ರವೇಶಿಸುತ್ತಾ **ರತ್ನಾಕರಂ**—ಸಮುದ್ರವನ್ನು **ವೀಕ್ಷ್ಯ**—ನೋಡಿ **ಮಿಥಃ**—ರಹಸ್ಯನಾಗಿ **ಜಾಯಾಂ**—ತನ್ನ ಹೆಂಡತಿಯಾದ ಸೀತೆಯನ್ನು ಕುರಿತು **ಇತಿ**—ಮುಂದೆ ಹೇಳುವಂತೆ **ಉವಾಚ**—ಹೇಳಿದನು.

೨

ವೈದೇಹಿ! ಆ **ಮಲಯಾತ್**—ಮಲಯಪರ್ವತದ ವರೆಗೂ **ಮತ್+ಸೇತುನಾ**—ನಾನು ಕಟ್ಟಸಿದ ಸೇತುವೆಯಿಂದ **ವಿಭಕ್ತಂ**—ಎರಡು ಭಾಗವಾಗಿ **ಫೇನಿಲಂ**—ನೊರೆಯಿಂದ ಕೂಡಿರುವ, (ಆದ್ದರಿಂದಲೇ) **ಛಾಯಾ-ಪಥೇನ**—ಆಕಾಶಗಂಗೆಯಿಂದ (ವಿಭಕ್ತವಾದ) **ಶರತ್-ಪ್ರಸನ್ನಂ**—ಶರತ್ಕಾಲದಲ್ಲಿ ಶುಭ್ರವಾದ **ಆವಿಷ್ಕೃತ-ಚಾರು-ತಾರಂ**—ಪ್ರಕಾಶಿಸುತ್ತಿರುವ ಮನೋಹರವಾದ ನಕ್ಷತ್ರಗಳಿಂದ ಕೂಡಿರುವ **ಆಕಾಶಂ ಇವ**—ಆಕಾಶದಂತೆ ಇರುವ,—**ಅಂಬುರಾಶಿಂ**—ನೀರಿನ ರಾಶಿಯನ್ನು **ಪಶ್ಯ**—ನೋಡು.

೩

ಯಿಯಕ್ಷೋಃ—ಯಾಗಮಾಡಲಪೇಕ್ಷಿಸಿದ **ಗುರೋಃ**—ಸಗರನ **ಮೇಧ್ಯೇ**—ಅಶ್ವಮೇಧ ಯಾಗಕ್ಕೆ ಯೋಗ್ಯವಾಗಿದ್ದ **ತುರಂಗೇ**—ಕುದುರೆಯು **ಕಪಿಲೇನ**—ಕಪಿಲಋಷಿಯಿಂದ **ರಸಾತಲಂ**—ಪಾತಾಲಕ್ಕೆ **ಸಂಕ್ರಾಮಿತೇ (ಸತಿ)**—ಕರೆದುಕೊಂಡು ಹೋಗಲ್ಪಟ್ಟರಲಾಗಿ, **ತದರ್ಥಂ**—ಆ ಕುದುರೆಗಾಗಿ **ಉರ್ವೀಂ**—ಭೂಮಿಯನ್ನು **ಅವದಾರಯದ್ಭಿಃ**—ಅಗೆದ **ನಃ ಪೂರ್ವೈಃ**—ನಮ್ಮ ಹಿಂದಿನವರಾದ ಸಗರಪುತ್ರರಿಂದ **ಅಯಂ**—ಈ ಸಮುದ್ರವು **ಪರಿವರ್ಧಿತಃ ಕಿಲ**—ವಿಶೇಷವಾಗಿ ವೃದ್ಧಿಗೊಳಿಸಲ್ಪಟ್ಟಿತಲ್ಲವೇ ?

೪

ಅರ್ಕ-ಮರೀಚಯಃ—ಸೂರ್ಯನ ಕಿರಣಗಳು **ಅಸ್ಮಾತ್**—ಈ ಸಮುದ್ರದಿಂದ **ಗರ್ಭಂ**—ಜಲಮಯವಾದ ಗರ್ಭವನ್ನು **ದಧತಿ**—ಧರಿಸುತ್ತವೆ.

ವಸೂನಿ— ಐಶ್ವರ್ಯಗಳು **ಅತ್ರ**— ಈ ಸಮುದ್ರದಲ್ಲಿ **ವಿವೃದ್ಧಿಂ**— ವಿಶೇಷ ವೃದ್ಧಿಯನ್ನು **ಅಶ್ನುವತೇ**— ಹೊಂದುತ್ತವೆ. **ಅಸೌ**— ಈ ಸಮುದ್ರವು **ಅಪ್+ಇನ್ಧನಂ**— ನೀರನ್ನೇ ದಾಹ್ಯವಸ್ತುವನ್ನಾಗಿ ಉಳ್ಳ **ವಹ್ನಿಂ**—(ಬಡಬ) ಅಗ್ನಿಯನ್ನು **ಬಿಭರ್ತಿ**— ಧರಿಸಿರುತ್ತದೆ. **ಅನೇನ**— ಈ ಸಮುದ್ರದಿಂದ(ಲೇ) **ಪ್ರಹ್ಲಾದನಂ**— ಆಹ್ಲಾದವುಂಟುಮಾಡುವ **ಜ್ಯೋತಿಃ**— ಜ್ಯೋತಿಯುಳ್ಳ ಚಂದ್ರನು **ಅಜನಿ**— ಹುಟ್ಟಿದನು.

೫

ತಾಂ ತಾಂ— ಬಗೆಬಗೆಯಾದ ಅನೇಕ **ಅವಸ್ಥಾಂ**— ಅವಸ್ಥೆಯನ್ನು **ಪ್ರತಿಪದ್ಯಮಾನಂ**— ಹೊಂದುತ್ತಿರುವ (ಮತ್ತು) **ಮಹಿಮ್ನಾ**— ತನ್ನ ಮಹಿಮೆಯಿಂದಲೇ **ದಶ**— ಹತ್ತು **ದಿಶಃ**— ದಿಕ್ಕುಗಳನ್ನೂ **ವ್ಯಾಪ್ಯ**— ವ್ಯಾಪಿಸಿಕೊಂಡು **ಸ್ಥಿತಂ**— ಇರುವ, (ಆದ್ದರಿಂದಲೇ) **ವಿಷ್ಣೋಃ ಇವ**— ವಿಷ್ಣುವಿನ ವಿಶ್ವರೂಪದಂತಿರುವ **ಅಸ್ಯ ರೂಪಂ**— ಈ ಸಮುದ್ರದ ರೂಪವು **ಈದೃಕ್ತಯಾ**— ಇದೇ ಪ್ರಕಾರವಾದುದೆಂದಾಗಲೀ, **ಇಯತ್ತಯಾ ವಾ**— ಇಷ್ಟೇ ಪರಿಮಾಣವುಳ್ಳದ್ದೆಂದಾಗಲೀ **ಅನವಧಾರಣೀಯಂ**— ನಿರೂಪಿಸಲಸಾಧ್ಯವಾದುದು.

೬

ಯುಗಾಂತ+ಉಚಿತ-ಯೋಗನಿದ್ರಾಃ— ಕಲ್ಪಾಂತಗಳಲ್ಲಿ ಪರಿಚಿತವಾಗಿರುವ ಯೋಗನಿದ್ರೆಯುಳ್ಳ **ಪುರುಷಃ**— ವಿಷ್ಣುವು **ಲೋಕಾನ್ ಸಂಹೃತ್ಯ**— ಹದಿನಾಲ್ಕು ಲೋಕಗಳನ್ನೂ ಹಿಂದಕ್ಕೆಳೆದುಕೊಂಡು **ನಾಭಿ-ಪ್ರರೂಢ+ಅಂಬುರುಹ+ಆಸನೇನ**— ತನ್ನ ಹೊಕ್ಕಳಿನಿಂದ ಹೊರಟಿರುವ ಕಮಲವನ್ನೇ ಆಸನವಾಗಿ ಉಳ್ಳ **ಪ್ರಥಮೇನ ಧಾತ್ರಾ**— ದಕ್ಷನೇ ಮೊದಲಾದವರನ್ನು ಸೃಷ್ಟಿಸಿದ ಮೊದಲನೆಯ ಬ್ರಹ್ಮನಿಂದ **ಸಂಸ್ತೂಯಮಾನಃ ಸನ್**— ಸ್ತೋತ್ರ ಮಾಡಲ್ಪಡುವವನಾಗಿ **ಅಮುಂ**— ಈ ಸಮುದ್ರದಲ್ಲಿ **ಅಧಿಶೇತೇ**— ಶಯನಿಸಿದ್ದಾನೆ.

೭

ಪಕ್ಷ-ಚ್ಛಿದಾ— ತಮ್ಮ ರೆಕ್ಕೆಗಳನ್ನು ಕತ್ತರಿಸಿದ **ಗೋತ್ರ-ಭಿದಾ**— ಇಂದ್ರನಿಂದ **ಮಹೀ-ಧ್ರಾಃ**— ಬೆಟ್ಟಗಳು **ಅತ್ತ-ಗಂಧಾಃ**— ಅಪಹೃತವಾದ ಗರ್ವವುಳ್ಳವುಗಳಾಗಿ **ಶತಶಃ**— ನೂರುನೂರಾಗಿ **ಶರಣ್ಯಂ**— ರಕ್ಷಿಸಲು ಸಮರ್ಥನಾದ **ಏನಂ**— ಈ ಸಮುದ್ರವನ್ನು, **ಆಶ್ರಯಂತೇ**— ಆಶ್ರಯಿಸುತ್ತವೆ,

ಪರೇಭ್ಯಃ— ಶತ್ರುಗಳಿಂದ **ಉಪ-ಪ್ಲವಿನಃ**— ಭಯಗೊಂಡ **ನೃಪಾಃ**— ದೊರೆಗಳು **ಧರ್ಮೋತ್ತರಂ**— ಧರ್ಮಪ್ರಧಾನನಾದ **ಮಧ್ಯಮಂ**— ಮಧ್ಯಸ್ಥನಾಗಿರುವ ರಾಜನನ್ನು ಹೇಗೋ ಹಾಗೆ.

೮

ಆದಿ-ಭವೇನ ಪುಂಸಾ— ಆದಿವರಾಹರೂಪಿಯಾಗಿ ಅವತರಿಸಿದ ಪರಮಪುರುಷನಿಂದ **ರಸಾತಲಾತ್**— ಪಾತಾಳದಿಂದ **ಪ್ರಯುಕ್ತ+ಉದ್ವಹನ-ಕ್ರಿಯಾಯಾಃ**— ಉದ್ಧರಿಸಲ್ಪಡುವ (ಮದುವೆಯಾಗುವ) ಕ್ರಿಯೆಯುಳ್ಳ **ಭುವಃ**— ಭೂಮಿಗೆ, **ಪ್ರಲಯ-ಪ್ರವೃದ್ಧಂ**— ಪ್ರಳಯಕಾಲದಲ್ಲಿ ಹೆಚ್ಚಿದ **ಅಸ್ಯ ಅಚ್ಛಂ ಅಂಭಃ**— ಈ ಸಮುದ್ರದ ಶುಭ್ರವಾದ ನೀರು **ಮುಹೂರ್ತ-ವಕ್ತ್ರ+ಆವರಣಂ**— ಸ್ವಲ್ಪಕಾಲ (ಮದುವೆಯ ಕಾಲದಲ್ಲಿ ಮುಖದ ಮೇಲೆ ಹಾಕಿಕೊಳ್ಳುವ)ಅವಗುಂಠನವಾಗಿ **ಬಭೂವ**-- ಆಯಿತು.

೯

ಅನನ್ಯ-ಸಾಮಾನ್ಯ-ಕಲತ್ರ-ವೃತ್ತಿಃ— ಇತರರಿಗೆ ಅಸಾಧಾರಣವಾದ ಕಲತ್ರಭೋಗವುಳ್ಳ **ತರಂಗ+ಅಧರ-ದಾನ-ದಕ್ಷಃ**— ಅಲೆಗಳೆಂಬ ತನ್ನ ಕೆಳತುಟಿಯನ್ನು (ಚುಂಬನಕ್ಕೆ) ನೀಡುವುದರಲ್ಲಿ ಚತುರನಾದ **ಅಸೌ**— ಈ ಸಮುದ್ರ(ರಾಜ)ನು **ಮುಖ+ಅರ್ಪಣೇಷು**—(ಚುಂಬನಕ್ಕೆ)ಮುಖತೋರುವುದರಲ್ಲಿ **ಪ್ರಕೃತಿ-ಪ್ರಗಲ್ಭಾಃ**— ಸ್ವಾಭಾವಿಕವಾಗಿಯೇ ನಿಪುಣರಾದ **ಸಿಂಧೂಃ**— ನದಿಗಳ(ನ್ನು) **ಸ್ವಯಂ**— ತಾನಾಗಿಯೇ **ಪಿಬತಿ**— ಚುಂಬಿಸುತ್ತಾನೆ (ಅಧರಪಾನ ಮಾಡುತ್ತಾನೆ) **ಚ**- ಮತ್ತು **ಪಾಯಯತಿ**— ಆ ನದಿಗಳೂ ತನ್ನನ್ನು ಚುಂಬಿಸುವಂತೆ ಮಾಡುತ್ತಾನೆ.

೧೦

ಅಮೀ ತಿಮಯಃ— ಈ ತಿಮಿಂಗಿಲಗಳು **ವಿವೃತ+ಆನನತ್ವಾತ್**— ತೆರೆದ ಬಾಯುಳ್ಳವುಗಳಾಗಿರುವುದರಿಂದಲೇ **ಸ-ಸತ್ತ್ವಂ**— ಮೀನೇ ಮುಂತಾದ ಪ್ರಾಣಿಗಳಿಂದ ಕೂಡಿರುವ **ನದೀ-ಮುಖ+ಅಂಭಃ**— ನದೀಮುಖಗಳಲ್ಲಿನ ನೀರನ್ನು **ಆದಾಯ**—(ಬಾಯೊಳಕ್ಕೆ)ತೆಗೆದುಕೊಂಡು **ಸಂಮೀಲಯಂತಃ**—(ಬಳಿಕ) ಬಾಯಿ ಮುಚ್ಚಿಕೊಳ್ಳುತ್ತಾ **ಸ-ರಂಧ್ರೈಃ ಶಿರೋಭಿಃ**— ತೂತುಗಳಿರುವ ತಮ್ಮ ತಲೆಗಳ ಮೂಲಕ **ಜಲ-ಪ್ರವಾಹಾನ್**— ನೀರಿನ ಚಿಲುಕಿಗಳನ್ನು **ಊರ್ಧ್ವಂ**— ಮೇಲ್ಗಡೆಗೆ (ಹೊರಡುವಂತೆ) **ವಿತನ್ವಂತಿ**— ಮಾಡುತ್ತವೆ.

೧೧

ಸಹಸಾ—ಇದ್ದಕ್ಕಿದ್ದಂತೆ **ಉತ್ಪತದ್ಭಿಃ**—ಮೇಲಕ್ಕೆ ನೆಗೆಯುವ **ಮಾತಂಗ-ನಕ್ರೈಃ**—ಆನೆಯ ಆಕಾರದ ಮೊಸಳೆಗಳಿಂದ **ದ್ವಿಧಾ**—ಎರಡುಮಾರ್ಗವಾಗಿ **ಭಿನ್ನಾನ್**—ಬೇರ್ಪಟ್ಟಿರುವ **ಸಮುದ್ರ-ಫೇನಾನ್**—ಸಮುದ್ರದ ನೊರೆಗಳನ್ನು **ಪಶ್ಯ**—ನೋಡು; **ಯೇ**—ಯಾವ ನೊರೆಗಳು **ಕಪೋಲ-ಸಂಸರ್ಪಿತಯಾ**—ಕೆನ್ನೆಗಳ ಬಳಿ ಹರಿದು ಹೋಗುವುದರಿಂದ **ಕರ್ಣ-ಕ್ಷಣ-ಚಾಮರತ್ವಂ**—ಕಿವಿಗಳ ಹತ್ತಿರ ಕ್ಷಣಕಾಲ ಚಾಮರವಾಗಿರುವಿಕೆಯನ್ನು **ವ್ರಜಂತಿ**—ಹೊಂದುತ್ತವೆಯೋ.

೧೨

ವೇಲಾ+ಅನಿಲಾಯ—ಸಮುದ್ರತೀರದ ಗಾಳಿಗಾಗಿ **ಪ್ರಸೃತಾಃ**—ಹೊರಟಿರುವ **ಏತೇ ಭುಜಂಗಾಃ**—ಈ ಹಾವುಗಳು **ಮಹಾ+ಊರ್ಮಿವಿಸ್ಫೂರ್ಜಥು-ನಿರ್ವಿಶೇಷಾಃ**—ದೊಡ್ಡ ಅಲೆಗಳ ಏಳುವಿಕೆಯಿಂದ ಯಾವ ವ್ಯತ್ಯಾಸವೂ ಇಲ್ಲದವುಗಳಾಗಿ **ಸೂರ್ಯ+ಅಂಶು-ಸಂಪರ್ಕ-ಸಮೃದ್ಧ-ರಾಗೈಃ**—ಸೂರ್ಯನ ಕಿರಣಗಳ ಸಂಪರ್ಕದಿಂದ ಹೆಚ್ಚಿದ ಕಾಂತಿಯುಳ್ಳ **ಫಣ-ಸ್ಥೈಃ**—ತಮ್ಮ ಹೆಡೆಗಳಲ್ಲಿರುವ **ಮಣಿಭಿಃ**—ಮಣಿಗಳಿಂದ(ಮಾತ್ರ) **ವ್ಯಜ್ಯಂತೇ**—ಗುರ್ತಿಸಲ್ಪಡುತ್ತವೆ.

೧೩

ತವ—ನಿನ್ನ **ಅಧರ-ಸ್ಪರ್ಧಿಷು**—ತುಟಿಗಳನ್ನು ಮೀರಿಸಲೆತ್ನಿಸುತ್ತಿರುವ **ವಿದ್ರುಮೇಷು**—ಹವಳಗಳ ಮೇಲೆ **ಸಹಸಾ**—ಬಲಾತ್ಕಾರವಾಗಿ (ಇದ್ದಕ್ಕಿದ್ದಂತೆ) **ಊರ್ಮಿ-ವೇಗಾತ್**—ಅಲೆಗಳ ವೇಗದಿಂದ **ಪರ್ಯಸ್ತಂ**—ಎರಚಲ್ಪಟ್ಟ (ಆದ್ದರಿಂದಲೇ) **ಊರ್ಧ್ವ+ಅಂಕುರ-ಪ್ರೋತ-ಮುಖಂ**—ಮೇಲಕ್ಕೆ ಹೊರಟಿರುವ (ಹವಳದ) ಮೊಳಕೆಗಳಿಂದ ಪೋಣಿಸಲ್ಪಟ್ಟ ಬಾಯುಳ್ಳ **ಶಂಖಯೂಥಂ**—ಶಂಖಗಳ ರಾಶಿಯು **ಕಥಂಚಿತ್**—ಹೇಗೋ **ಕ್ಲೇಶಾತ್**—ಕಷ್ಟದಿಂದ **ಅಪಕ್ರಾಮತಿ**—ದೂರ ಸರಿಯುತ್ತದೆ.

೧೪

ಪಯಾಂಸಿ-ನೀರುಗಳನ್ನು **ಪಾತುಂ**—ಕುಡಿಯಲು **ಪ್ರವೃತ್ತಮಾತ್ರೇಣ**—ತೊಡಗಿದ ಮಾತ್ರದಿಂದಲೇ **ಆವರ್ತ-ವೇಗಾತ್**—ಸುಳಿಯ ವೇಗದಿಂದ **ಭ್ರಮತಾ**—ಸುತ್ತುತ್ತಿರುವ **ಘನೇನ**—ಮೋಡದಿಂದ **ಅಯಂ ಸಮುದ್ರಃ**-

ಈ ಸಮುದ್ರವು **ಭೂಯಃ**—ತಿರುಗಿಯೂ **ಗಿರಿಣಾ**—ಮಂದರಪರ್ವತದಿಂದ **ಪ್ರಮಥ್ಯಮಾನಃ ಇವ**—ಕಡೆಯಲ್ಪಡುತ್ತಿದೆಯೋ ಎಂಬಂತೆ **ಭೂಯಿಷ್ಠಂ**—ವಿಶೇಷವಾಗಿ **ಆಭಾತಿ**—ಪ್ರಕಾಶಿಸುತ್ತಿದೆ.

೧೫

ಅಯಃ+ಚಕ್ರ-ನಿಭಸ್ಯ—ಕಬ್ಬಿಣದ ಚಕ್ರದಂತಿರುವ **ಲವಣ+ಅಂಬು-ರಾಶೇಃ**—ಉಪ್ಪುಸಮುದ್ರದ **ವೇಲಾ**—ತೀರಪ್ರದೇಶವು **ದೂರಾತ್**—ದೂರವಾಗಿರುವುದರಿಂದಲೇ **ತನ್ವೀ**—ತೀರ ಸಣ್ಣಗೆ (ಕಾಣಿಸುತ್ತಾ) **ತಮಾಲ-ತಾಲೀ-ವನ-ರಾಜಿ-ನೀಲಾ**—ಹೊಂಗೆ ಮತ್ತು ತಾಳೆಯ ಗಿಡಗಳ ಸಾಲುಗಳಿಂದ ನೀಲಿ ಬಣ್ಣವಾಗಿದ್ದು **ಧಾರಾ-ನಿಬದ್ಧಾ**—ಚಕ್ರಕ್ಕೆ ಅಂಟಿಕೊಂಡಿರುವ **ಕಲಂಕ-ರೇಖಾ ಇವ**—ಮಾಲಿನ್ಯದ ರೇಖೆಯಂತೆ **ಆಭಾತಿ**—ಪ್ರಕಾಶಿಸುತ್ತಿದೆ

೧೬

ಆಯತ+ಅಕ್ಷಿ—ಎಲೈ (ಉದ್ದವಾದ ಕಣ್ಣುಳ್ಳ) ಸುಂದರಿಯೇ! **ವೇಲಾ+ಅನಿಲಃ**—ತೀರಪ್ರದೇಶದ ಗಾಳಿಯು **ಕೇತಕ-ರೇಣುಭಿಃ**—ಕೇತಕೀ ಪುಷ್ಪದ ಪರಾಗಗಳಿಂದ **ತೇ**—ನಿನ್ನ **ಆನನಂ**—ಮುಖವನ್ನು **ಸಂಭಾವಯತಿ**—ಸಿಂಗರಿಸುತ್ತಿದೆ. — **ಬಿಂಬ+ಅಧರ-ಬದ್ಧ-ತೃಷ್ಣಂ**—ತೊಂಡೆಯಹಣ್ಣಿನಂತಿರುವ ನಿನ್ನ ತುಟಿಗಳಲ್ಲಿ ನೆಲೆಸಿರುವ ಆಸೆಯುಳ್ಳ **ಮಾಂ**—ನನ್ನನ್ನು **ಮಂಡನ-ಕಾಲ-ಹಾನೇಃ**—ಅಲಂಕರಿಸಿಕೊಳ್ಳುವುದಕ್ಕೆ ಆಗುವ ಕಾಲವಿಳಂಬವನ್ನು **ಅಕ್ಷಮಂ**—ಸಹಿಸಲಾರದವನೆಂದು **ವೇತ್ತಿ ಇವ**—ತಿಳಿದಿದೆಯೋ ಎಂಬಂತೆ.

೧೭

ಏತೇ ವಯಂ—ಈ ನಾವು **ಸೈಕತ-ಭಿನ್ನ-ಶುಕ್ತಿ-ಪರ್ಯಸ್ತ ಮುಕ್ತಾ-ಪಟಲಂ**—ಮರಳುಗಳ ಮೇಲೆ ಒಡೆದುಹೋದ ಕಪ್ಪೆಯ ಚಿಪ್ಪುಗಳಿಂದ ಸುತ್ತಲೂ ಚೆಲ್ಲಿಹೋದ ಮುತ್ತುಗಳ ರಾಶಿಗಳುಳ್ಳ **ಫಲ+ಆವರ್ಜಿತ-ಪೂಗಮಾಲಂ**—ಫಲಗಳಿಂದ ಬಗ್ಗಿಹೋದ ಅಡಕೆಮರಗಳ ಸಾಲುಗಳುಳ್ಳ **ಪಯೋಧೇಃ ಕೂಲಂ**—ಸಮುದ್ರದ ತೀರಪ್ರದೇಶವನ್ನು **ವಿಮಾನ-ವೇಗಾತ್**—ವಿಮಾನದ ವೇಗದಿಂದ **ಮುಹೂರ್ತೇನ**—ಕ್ಷಣಮಾತ್ರದಲ್ಲಿ **ಪ್ರಾಪ್ತಾಃ**—ಸೇರಿಬಿಟ್ಟಿದ್ದೇವೆ

೧೮

ಕರಭ+ಊರು—ಆನೆಯ ಸೊಂಡಲಿನಂತೆ ಇರುವ ತೊಡೆಗಳುಳ್ಳ ಸುಂದರಿಯೇ! **ಮೃಗ-ಪ್ರೇಕ್ಷಿಣಿ**—ಜಿಂಕೆಯಂತೆ ನೋಡುವವಳೇ! **ಪಶ್ಚಾತ್+**

ಮಾರ್ಗೇ— ದಾಟಬಂದಿರುವ ಮಾರ್ಗದಕಡೆ **ತಾವತ್**— ಸ್ವಲ್ಪ **ದೃಷ್ಟಿಪಾತಂ ಕುರುಷ್ವ**— ನೋಟವನ್ನು ಬೀರು. **ಏಷಾ**— ಈ **ಸ-ಕಾನನಾ**— ಕಾಡಿನಿಂದ ಕೂಡಿರುವ **ಭೂಮಿಃ**— ಭೂಮಿಯು **ದೂರೀ-ಭವತಃ**— ದೂರವಾಗುತ್ತಿರುವ **ಸಮುದ್ರಾತ್** — ಸಮುದ್ರದೊಳಗಡೆಯಿಂದ **ನಿಷ್ಪತತಿ ಇವ** — **ಹೊರಕ್ಕೆ** ಬರುತ್ತಿದೆಯೋ ಎಂಬಂತಿದೆ.

೧೯

ವಿಮಾನಂ — (ಈ) ವಿಮಾನವು **ಮೇ** — ನನ್ನ **ಮನಸಃ** — ಮನಸ್ಸಿನ **ಅಭಿಲಾಷಃ**— ಅಭಿಲಾಷೆಯು **ಯಥಾವಿಧಃ**— ಯಾವಪ್ರಕಾರವಾಗಿದೆಯೋ **ತಥಾ**— ಅದೇ ರೀತಿ **ಪ್ರವರ್ತತೇ** — ಹೋಗುತ್ತಿದೆ; **ಪಶ್ಯ** — ನೋಡು. **ಕ್ವಚಿತ್**— ಕೆಲವೆಡೆ **ಸುರಾಣಾಂ**— ದೇವತೆಗಳ **ಕ್ವಚಿತ್**— ಕೆಲವುಕಡೆ **ಘನಾನಾಂ**— ಮೋಡಗಳ **ಕ್ವಚಿತ್**— ಬೇರೆ ಕೆಲವುಕಡೆ **ಪತತಾಂ**— ಪಕ್ಷಿಗಳ **ಪಥಾ ಚ**— ದಾರಿಯಿಂದಲೂ (ವಿಮಾನವು) **ಸಂಚರತೇ**— ಸಂಚರಿಸುತ್ತಿದೆ.

೨೦

ಮಹೇಂದ್ರ-ದ್ವಿಪ-ದಾನ-ಗಂಧಿಃ— ಮಹೇಂದ್ರನ ಆನೆಯಾದ ಐರಾವತದ ಮದೋದಕದಿಂದ ಸುವಾಸನೆಗೊಂಡಿರುವ, **ತ್ರಿಮಾರ್ಗಗಾ-ವೀಚಿ-ವಿಮರ್ದ-ಶೀತಃ**— ತ್ರಿಪಥಗೆಯಾದ ಗಂಗೆಯ ಅಲೆಗಳ ತೀಟದಿಂದ ಶೀತವಾಗಿರುವ **ಅಸೌ** — ಈ **ಆಕಾಶ-ವಾಯುಃ**— ಆಕಾಶದ ಗಾಳಿಯು **ತೇ** — ನಿನ್ನ **ಮುಖೇ**— ಮುಖದ ಮೇಲೆ **ದಿನಯೌವನ+ಉತ್ಥಾನ್**— ಮಧ್ಯಾಹ್ನದಲ್ಲಿ ಉಂಟಾಗಿರುವ **ಸ್ವೇದ-ಲವಾನ್**— ಬೆವರು ಹನಿಗಳನ್ನು **ಆಚಾಮತಿ ಇವ**— ಹೀರಿಬಿಡುತ್ತಿದೆಯೋ ಎಂಬಂತಿದೆ.

೨೧

ಚಂಡಿ — ಎಲೈ ಕೋಪಿಸಿಕೊಳ್ಳುವ ಸ್ವಭಾವದವಳೇ ? **ಕುತೂಹಲಿನ್ಯಾ**— ಕುತೂಹಲಗೊಂಡಿರುವ **ತ್ವಯಾ**— ನಿನ್ನಿಂದ **ವಾತಾಯನ-ಲಂಬಿತೇನ**— ಕಿಟಕಿಯಲ್ಲಿ ತೂಗುಬಿಟ್ಟಿರುವ **ಕರೇಣ** — ಕೈಯಿಂದ **ಸ್ಪೃಷ್ಟಃ**— ಮುಟ್ಟಲ್ಪಟ್ಟದ್ದಾಗಿ **ಉದ್ಭಿನ್ನ-ವಿದ್ಯುದ್-ವಲಯಃ** — ಹೊರಹೊರಟ ಮಿಂಚಿನ ಬಳೆಗಳುಳ್ಳ **ಘನಃ**— ಮೋಡವು **ತೇ**— ನಿನಗೆ **ದ್ವಿತೀಯಂ** — ಎರಡನೆಯ **ಆಭರಣಂ** — ಒಡವೆ (ಬಳೆ)ಯನ್ನು **ಅಮುಂಚತಿ ಇವ**— ತೊಡಿಸುತ್ತಿದೆಯೋ ಎಂಬಂತಿದೆ.

೨೨

ಅಮೀ— ಈ **ಚೀರ-ಭೃತ:**— ನಾರುಬಟ್ಟೆಯುಟ್ಟಿರುವ ತಾಪಸರು **ಜನಸ್ಥಾನಂ**— ಜನಸ್ಥಾನವನ್ನು **ಅಪೋಢ-ವಿಘ್ನಂ**— ಕಳೆದುಹೋದ ವಿಘ್ನವುಳ್ಳದ್ದನ್ನಾಗಿ **ಮತ್ವಾ**— ತಿಳಿದು, **ಸಮಾರಬ್ಧ-ನವ-ಉಟಜಾನಿ**— ಕಟ್ಟಲಾರಂಭಿಸಿದ ಹೊಸ ಪರ್ಣಶಾಲೆಗಳುಳ್ಳ **ಚಿರ+ಉಜ್ಝಿತಾನಿ**— ಬಹಳ ಹಿಂದೆ ಬಿಡಲ್ಪಟ್ಟದ್ದ **ಆಶ್ರಮ-ಮಂಡಲಾನಿ**— ಆಶ್ರಮ ವಿಭಾಗಗಳಲ್ಲಿ, **ಯಥಾಸ್ವಂ** — ತಮ್ಮದನ್ನು ಅತಿಕ್ರಮಿಸದಂತೆ, **ಅಧ್ಯಾಸತೇ**— ವಾಸಮಾಡುತ್ತಿದ್ದಾರೆ.

೨೩

ಯತ್ರ — ಎಲ್ಲಿ **ತ್ವಾಂ** — ನಿನ್ನನ್ನು **ವಿಚಿನ್ವತಾ** — ಹುಡುಕುತ್ತಿದ್ದ **ಮಯಾ** — ನನ್ನಿಂದ **ತ್ವತ್+ಚರಣಾರವಿಂದ--ವಿಶ್ಲೇಷ--ದುಃಖಾತ್-ಇವ**— ನಿನ್ನ ಚರಣಕಮಲಗಳಿಂದ ಬೇರ್ಪಟ್ಟ ದುಃಖದಿಂದಲೋ ಎಂಬಂತೆ **ಬದ್ಧ-ಮೌನಂ**— ನಿಃಶಬ್ದವಾಗಿದ್ದ, **ಉರ್ವ್ಯಾಂ**— ಭೂಮಿಯ ಮೇಲೆ **ಭ್ರಷ್ಟಂ**— ಬಿದ್ದಿದ್ದ **ಏಕಂ**— ಒಂದು **ನೂಪುರಂ**— ಅಂದಿಗೆಯು **ಅದೃಶ್ಯತ**— ನೋಡಲ್ಪಟ್ಟಿತೋ, **ಸಾ**— ಆ **ಸ್ಥಲೀ**— ರಮ್ಯವಾದ ಸ್ಥಳವೇ **ಏಷಾ**— ಇದು.

೨೪

ಭೀರು - ಎಲೈ ಭಯಶೀಲೆ! **ತ್ವಂ** - ನೀನು **ರಕ್ಷಸಾ** - ರಾಕ್ಷಸನಿಂದ **ಯತಃ** - ಯಾವಮಾರ್ಗವಾಗಿ **ಅಪನೀತಾ** - ಅಪಹರಿಸಲ್ಪಟ್ಟದ್ದಿಯೋ **ತಂ**- ಆ **ಮಾರ್ಗಂ**— ಮಾರ್ಗವನ್ನು **ವಕ್ತುಂ** - ಹೇಳಲು **ಅಶಕ್ನುವತ್ಯಃ** - ಶಕ್ತಿಇಲ್ಲದ **ಏತೇ** - ಈ **ಲತಾಃ** - ಲತೆಗಳು **ಕೃಪಯಾ** - ದಯೆಯಿಂದ ಕೂಡಿ **ಆವರ್ಜಿತ-ಪಲ್ಲವಾಭಿಃ** - (ಒಂದು ಕಡೆಗೆ) ಬಗ್ಗಿದ ಚಿಗುರುಗಳುಳ್ಳ **ಶಾಖಾಭಿಃ** - ಕೊಂಬೆಗಳ ಮೂಲಕ **ಮೇ**— ನನಗೆ **ಅದರ್ಶಯನ್** — (ಆ ಮಾರ್ಗವನ್ನು) ತೋರಿಸಿದುವು.

೨೫

ದರ್ಭಾಂಕುರ-ನಿರ್ವ್ಯಪೇಕ್ಷಾಃ-- ದರ್ಭೆಯ ಮೊಳಕೆಗಳಲ್ಲಿಯೂ ಆಸೆಯಿಲ್ಲದವುಗಳಾಗಿ, **ಮೃಗ್ಯಃ ಚ**— ಹೆಣ್ಣುಜಿಂಕೆಗಳೂ ಕೂಡ, **ಉತ್-ಪಕ್ಷ್ಮ-ರಾಜೀನಿ**-- ತೆರೆದ ರೆಪ್ಪೆಗಳ ಸಾಲುಗಳುಳ್ಳ, **ವಿಲೋಚನಾನಿ**-- ಕಣ್ಣುಗಳನ್ನು **ದಕ್ಷಿಣಸ್ಯಾಂ ದಿಶಿ**-- ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ಕಡೆಗೆ, **ವ್ಯಾಪಾರಯಂತ್ಯಃ**-- ತಿರುಗಿಸುತ್ತಾ, **ತವ**-- ನಿನ್ನ, **ಅ-ಗತಿ-ಜ್ಞಂ**— ಹೋದ ದಾರಿಯನ್ನು ತಿಳಿಯದವನಾದ **ಮಾಂ**-- ನನಗೆ **ಸಮಬೋಧಯನ್**-- ತಿಳಿಯುವಂತೆ ಮಾಡಿದುವು.

೨೬

ಮಾಲ್ಯವತಃ—ಮಾಲ್ಯವಾನ್ ಎಂಬ, **ಗಿರೇಃ**--ಬೆಟ್ಟದ **ಅಂಬರಲೇಖಿ**-ಆಕಾಶದೊಳಕ್ಕೆ ಚಾಚಿಕೊಂಡಿರುವ, **ಶೃಂಗಂ** -- ಶಿಖರವು, **ಏತತ್ ಪುರಸ್ತಾತ್**--ಇಗೋ (ನಮ್ಮ) ಮುಂದುಗಡೆ, **ಆವಿರ್ಭವತಿ**--ಕಾಣಿಸಿಕೊಳ್ಳುತ್ತಿದೆ; **ಯತ್ರ**--ಯಾವ ಶಿಖರದ ಮೇಲೆ, **ಘನೈಃ**--ಮೋಡಗಳಿಂದ **ನವಂ**--ಹೊಸ, **ಪಯಃ**--(ಮಳೆಯ) ನೀರೂ, **ಮಯಾ**--ನನ್ನಿಂದ **ತ್ವತ್+ವಿಪ್ರಯೋಗ+ಅಶ್ರು ಚ**--ನಿನ್ನ ವಿರಹದಿಂದಾದ ಕಣ್ಣೀರೂ ಕೂಡ, **ಸಮಂ**--ಒಟ್ಟಿಗೇ **ವಿಸೃಷ್ಟಂ**--ಸುರಿಸಲ್ಪಟ್ಟಿತೋ.

೨೭

ಯಸ್ಮಿನ್--ಯಾವ ಶಿಖರದಮೇಲೆ, **ಧಾರಾ-ಆಹತ-ಪಲ್ಲವಾನಾಂ**--ಮಳೆಯ ಸುರಿಯುವಿಕೆಯಿಂದ ಏಟುತಿಂದ ಚಿಗುರುಗಳ, **ಗಂಧಃ ಚ**--ಸುವಾಸನೆಯೂ, **ಅರ್ಧ+ಉದ್ಗತ-ಕೇಸರಂ**--ಅರ್ಧಮಾತ್ರ ಹೊರಹೊರಟ ಕೇಸರವುಳ್ಳ, **ಕಾದಂಬಂ ಚ**—ಕದಂಬಪುಷ್ಪವೂ, **ಶಿಖಿನಾಂ** -- ನವಿಲುಗಳ, **ಸ್ನಿಗ್ಧಾಃ**--ಮಧುರವಾದ, **ಕೇಕಾಃ ಚ**--ಕೇಕಾಧ್ವನಿಗಳೂ ಕೂಡ **ತ್ವಯಾ ವಿನಾ**--ನಿನ್ನಿಂದ ಬೇರ್ಪಟ್ಟ **ಮೇ**--ನನಗೆ **ಅಸಹ್ಯಾನಿ**--ಸಹಿಸಲಾರದವುಗಳಾಗಿ, **ಬಭೂವುಃ**--ಆದುವೋ.

೨೮

ಚ--ಮತ್ತು, **ಭೀರು**—ಎಲೈ ಭಯಶೀಲೆ! **ಯತ್ರ**--ಯಾವ (ಅದೇ) ಶಿಖರದ ಮೇಲೆ, **ಪೂರ್ವ+ಅನುಭೂತಂ**--ಹಿಂದೆ ನಾನು ಅನುಭವಿಸಿದ್ದ, **ಕಂಪ+ಉತ್ತರಂ**--ಕಂಪಪ್ರಧಾನವಾದ, **ತವ**--ನಿನ್ನ, **ಉಪಗೂಢಂ**—ಆಲಿಂಗನವನ್ನು, **ಸ್ಮರತಾ**--ನೆನೆಸಿಕೊಳ್ಳುತ್ತಿದ್ದ, **ಮಯಾ**-- ನನ್ನಿಂದ, **ಗುಹಾ-ವಿಸಾರೀಣಿ**--ಗುಹೆಯೊಳಗೂ ಹರಡುತ್ತಿದ್ದ, **ಘನ-ಗರ್ಜಿತಾನಿ**--ಮೋಡಗಳ ಗುಡುಗುವ ಧ್ವನಿಗಳು, **ಕಥಂಚಿತ್**--ಎಷ್ಟೋ ಕಷ್ಟದಿಂದ **ಅತಿವಾಹಿತಾನಿ**--ಸಹಿಸಲ್ಪಟ್ಟವು.

೨೯

ಯತ್ರ--ಯಾವ (ಅದೇ) ಶಿಖರದ ಮೇಲೆ **ವಿಭಿನ್ನ-ಕೋಶೈಃ**--ಅರಳಿದ ಮೊಗ್ಗುಗಳುಳ್ಳ **ನವ-ಕಂದಲ್ಯೈಃ**--(ಕೆಂಪಗಿರುವ) ಹೊಸ ಕಂದಲೀ ಹೂಗಳಿಂದ, **ಆಸಾರ-ಸಿಕ್ತ-ಕ್ಷಿತಿ-ಬಾಷ್ಪ-ಯೋಗಾತ್**—ಧಾರಾಕಾರವಾಗಿಬಿದ್ದ ಮಳೆಯಿಂದ ತೊಯ್ದ ಭೂಮಿಯ ಹಬೆಯ ಯೋಗದಿಂದ **ವಿಡಂಬ್ಯಮಾನಾ**—ಅನುಕರಿಸಲ್ಪಡುತ್ತಿರುವ **ತೇ**--ನಿನ್ನ **ವಿವಾಹ-ಧೂಮ+ಅರುಣ-ಲೋಚನ-ಶ್ರೀಃ**--ವಿವಾಹ ಕಾಲದಲ್ಲಿ ಹೋಮದ ಹೊಗೆಯಿಂದ ಕೆಂಪಾದ ಕಣ್ಣುಗಳ ಕಾಂತಿಯು **ಮಾಂ**--ನನ್ನನ್ನು **ಅಕ್ಷಿಣೋತ್**--ಪೀಡಿಸಿತು.

೩೦

ಉಪಾಂತ-ವಾನೀರ-ವನ+ಉಪಗೂಢಾನಿ--ಪಕ್ಕದಲ್ಲೇ ಇರುವ ವಂಜುಲವನದಿಂದ ಮರೆಯಾದ **ಆಲಕ್ಷ್ಯ-ಪಾರಿಪ್ಲವ-ಸಾರಸಾನಿ**--ಸ್ವಲ್ಪಮಟ್ಟಿಗೆ ಮಾತ್ರ ಕಾಣಿಸಿಕೊಳ್ಳುತ್ತಿರುವ ಚಂಚಲವಾದ ಸಾರಸ ಪಕ್ಷಿಗಳುಳ್ಳ **ಅಮೂನಿ**--ಈ **ಪಂಪಾ-ಸಲಿಲಾನಿ**--ಪಂಪಾ ಸರೋವರದ ನೀರನ್ನು **ದೂರ+ಅವತೀರ್ಣಾ**—ದೂರದಿಂದ ಇಳಿದುಬಂದ **ದೃಷ್ಟಿಃ**—(ನನ್ನ) ನೋಟವು **ಖೇದಾತ್**--ಆಯಾಸದಿಂದ **ಪಿಬತಿ ಇವ**--ಕುಡಿದು ಬಿಡುತ್ತಿದೆಯೋ ಎಂಬಂತಿದೆ.

೩೧

ಪ್ರಿಯೇ--ಎಲೈ ಪ್ರಿಯಳೇ! **ಅತ್ರ**--ಇಲ್ಲಿ **ಅನ್ಯೋನ್ಯ-ದತ್ತ-ಉತ್ಪಲ-ಕೇಸರಾಣಿ**—ಒಬ್ಬರಿಗೊಬ್ಬರು ಕೊಟ್ಟ ಕನ್ನೈದಿಲೆಯ ಕೇಸರಗಳುಳ್ಳ **ಅವಿಯುಕ್ತಾನಿ**—ಬೇರ್ಪಡದ **ರಥಾಂಗ-ನಾಮ್ನಾಂ**--ಚಕ್ರವಾಕಪಕ್ಷಿಗಳ **ದ್ವಂದ್ವಾನಿ**—ಜೋಡಿಗಳು **ತೇ**—ನಿನಗೆ **ದೂರ+ಅಂತರ-ವರ್ತಿನಾ**—ದೂರದೇಶದಲ್ಲಿದ್ದ **ಮಯಾ**—ನನ್ನಿಂದ **ಸಸ್ಪೃಹಂ**—ಅಭಿಲಾಷಾಪೂರ್ವಕವಾಗಿ **ಈಕ್ಷಿತಾನಿ**—ನೋಡಲ್ಪಟ್ಟವು.

೩೨

ಚ—ಮತ್ತು **ಸ್ತನ+ಅಭಿರಾಮ-ಸ್ತಬಕ+ಅಭಿನಮ್ರಾಂ**—ಸ್ತನಗಳಂತೆ ಮನೋಹರವಾದ ಗೊಂಚಲುಗಳಿಂದ ಬಾಗಿದ್ದ **ತನ್ವೀಂ**--ತೆಳ್ಳಗಿದ್ದ **ಇಮಾಂ**--ಈ **ತಟ+ಅಶೋಕ-ಲತಾಂ**—ದಡದ ಮೇಲಿರುವ ಅಶೋಕಲತೆಯನ್ನು **ತ್ವತ್-ಪ್ರಾಪ್ತಿ-ಬುದ್ಧ್ಯಾ**—ನಿನ್ನನ್ನೇ ಹೊಂದಿಬಿಟ್ಟೆನೆಂಬ ಭಾವನೆಯಿಂದ **ಪರಿರಬ್ಧು-ಕಾಮಃ**—ಆಲಿಂಗಿಸಿಕೊಳ್ಳಲು ಅಪೇಕ್ಷೆಯುಳ್ಳವನಾಗಿ(ಇದ್ದಾಗ) **ಅಹಂ**—ನಾನು **ಸೌಮಿತ್ರಿಣಾ**—ಲಕ್ಷ್ಮಣನಿಂದ **ಸಾಸ್ರಂ**—ಕಂಬನಿಗೂಡಿ **ನಿಷಿದ್ಧಃ**—ತಡೆಯಲ್ಪಟ್ಟೆನು.

೩೩

ವಿಮಾನ+ಅಂತರ-ಲಂಬಿನೀನಾಂ—ವಿಮಾನದ ಬಿಡುವು ಜಾಗಗಳಲ್ಲಿ ತೂಗಾಡುತ್ತಿರುವ **ಕಾಂಚನ-ಕಿಂಕಿಣೀನಾಂ**—ಚಿನ್ನದ ಕಿರುಗಂಟೆಗಳ **ಸ್ವನಂ**

—ಧ್ವನಿಯನ್ನು **ಶ್ರುತ್ವಾ**—ಕೇಳಿ **ಖಂ**—ಆಕಾಶಕ್ಕೆ **ಉತ್ಪತಂತ್ಯಃ**—ಹಾರಿ ಬರುತ್ತಿರುವ **ಅಮೂಃ** – ಈ **ಗೋದಾವರೀ-ಸಾರಸ-ಪಂಕ್ತಯಃ**—ಗೋದಾವರೀನದಿಯ ಸಾರಸ ಪಕ್ಷಿಗಳ ಸಾಲುಗಳು **ತ್ವಾಂ**—ನಿನ್ನನ್ನು **ಪ್ರತಿ+ ಉತ್ +ವ್ರಜಂತಿ ಇವ**—ಎದುರುಗೊಳ್ಳಲು ಬರುತ್ತಿವೆಯೋ ಎಂಬಂತಿದೆ.

೩೪

ಪೇಶಲ ಮಧ್ಯಯಾ ಅಪಿ=ಸಣ್ಣ ಸೊಂಟವುಳ್ಳವಳಾಗಿದ್ದರೂ **ತ್ವಯಾ**=ನಿನ್ನಿಂದ(ಎರೆಯಲ್ಪಟ್ಟ) **ಘಟ+ ಅಂಬು-ಸಂವರ್ಧಿತ-ಬಾಲಚೂತಾ**=ಬಿಂದಿಗೆಯ ನೀರಿನಿಂದ ವೃದ್ಧಿಹೊಂದಿದ ಎಳೆಯ ಮಾವಿನ ಸಸಿಗಳುಳ್ಳ (ಮತ್ತು) **ಉನ್ಮುಖ ಕೃಷ್ಣಸಾರಾ**=ಮೇಲ್ಗಡೆಗೆ ಮುಖವೆತ್ತಿಕೊಂಡಿರುವ (ಈ) ಕೃಷ್ಣಸಾರ ಮೃಗಗಳುಳ್ಳ **ಏಷಾ**=ಈ **ಪಂಚವಟೀ**=ಪಂಚವಟಿಯು **ಚಿರಾತ್**=ಬಹಳ ಕಾಲದ ಮೇಲೆ **ದೃಷ್ಟ್ವಾ**=ನೋಡಲ್ಪಟ್ಟು **ಮೇ**= ನನ್ನ **ಮನಃ**=ಮನಸ್ಸನ್ನು **ಆಹ್ಲಾದಯತಿ**=ಸಂತೋಷಗೊಳಿಸುತ್ತದೆ.

೩೫

ಅತ್ರ=ಇಲ್ಲಿ **ಅನು-ಗೋದಂ**=ಗೋದಾವರೀ ಸಮೀಪದಲ್ಲಿ **ಮೃಗಯಾ-ನಿವೃತ್ತಃ**=ಬೇಟೆಯಿಂದ ಹಿಂದಿರುಗಿ **ತರಂಗ-ವಾತೇನ**=ಅಲೆಗಳ ಮೇಲೆ ಬೀಸಿ ಬಂದ ಗಾಳಿಯಿಂದ **ವಿನೀತ-ಖೇದಃ**=ಕಳೆಯಲ್ಪಟ್ಟ ಖೇದವುಳ್ಳವನಾಗಿ **ರಹಃ**=ರಹಸ್ಯವಾಗಿ **ತ್ವತ್+ ಉತ್ಸಂಗ-ನಿಷಣ್ಣ-ಮೂರ್ಧಾ**=ನಿನ್ನ ತೊಡೆಯ ಮೇಲೆ ತಲೆಯಿಟ್ಟುಕೊಂಡು **ವಾನೀರ-ಗೃಹೇಷು**=ಬೆತ್ತದ ಗೃಹಗಳಲ್ಲಿ **ಸುಪ್ತಃ**=(ನಾನು) ನಿದ್ರಿಸಿದೆ, (ಎಂಬುದನ್ನು) **ಸ್ಮರಾಮಿ**=(ಈಗ) ಸ್ಮರಿಸಿಕೊಳ್ಳುತ್ತಿದ್ದೇನೆ.

೩೬

ಯಃ=ಯಾವ ಮುನಿಯು **ಭ್ರೂ-ಭೇದ-ಮಾತ್ರೇಣ**= ಹುಬ್ಬು ಗಂಟಿಕ್ಕಿದ ಮಾತ್ರದಿಂದಲೇ **ನಹುಷಂ**=ನಹುಷ ಚಕ್ರವರ್ತಿಯನ್ನು **ಮಘೋನಃ**= ಇಂದ್ರನ **ಪದಾತ್**=ಸ್ಥಾನದಿಂದ **ಪ್ರಭ್ರಂಶಯಾಂ ಚಕಾರ**= ಭ್ರಷ್ಟನಾಗುವಂತೆ ಮಾಡಿದನೋ; **ಆವಿಲ+ ಅಂಭಃ-ಪರಿಶುದ್ಧಿ-ಹೇತೋಃ** = ಕಲುಷಿತವಾದ ನೀರಿನ ಶುದ್ಧಿಗೆ ಕಾರಣನಾದ **ತಸ್ಯ**=ಆ **ಮುನೇಃ**=ಅಗಸ್ತ್ಯಮುನಿಯ **ಭೌಮಃ**=ಭೂಮಿಯ ಮೇಲಿನ **ಸ್ಥಾನ-ಪರಿಗ್ರಹಃ**=ಅಶ್ರಮವು **ಅಯಂ**=ಇದು.

೩೭

ಅನಿಂದ್ಯ-ಕೀರ್ತೇಃ=ದೂಷಿಸಲು ಸಾಧ್ಯವಿಲ್ಲದಂತಹ ಕೀರ್ತಿಯುಳ್ಳ

ತಸ್ಯ=ಆ ಅಗಸ್ತ್ಯನ **ಆಕ್ರಾಂತ-ವಿಮಾನ-ಮಾರ್ಗಂ**= ವಿಮಾನದ ಮಾರ್ಗವನ್ನೂ ಆಕ್ರಮಿಸಿಕೊಂಡಿರುವ **ಹವಿಃ+ಗಂಧಿ**= ಹವಿಸ್ಸಿನ ವಾಸನೆಯುಳ್ಳ **ತ್ರೇತಾಗ್ನಿ-ಧೂಮಾಗ್ರಂ**=ತ್ರೇತಾಗ್ನಿಯ ಹೊಗೆಯ ತುದಿಯಾದ **ಇದಂ**= ಇದನ್ನು **ಘ್ರಾತ್ವಾ**=ವಾಸನೆನೋಡಿ **ರಜೋ-ವಿಮುಕ್ತಃ**=ರಜೋಗುಣದಿಂದ ಬಿಡಲ್ಪಟ್ಟದ್ದಾಗಿ **ಮೇ**=ನನ್ನ **ಆತ್ಮಾ**= ಅಂತಃಕರಣವು **ಲಘಿಮಾನಂ**= ಹಗುರವಾಗಿರುವಿಕೆಯನ್ನು **ಸಮಶ್ನುತೇ** = ಹೊಂದುತ್ತಿದೆ.

೩೮

ಮಾನಿನಿ— ಎಲೈ ಮಾನಶೀಲಳೇ! **ಶಾತಕರ್ಣೇಃ ಮುನೇಃ**—ಶಾತಕರ್ಣಿಮುನಿಗೆ ಸೇರಿದ **ಪಂಚಾಪ್ಸರಃ ನಾಮ**—ಪಂಚಾಪ್ಸರಸ್ ಎಂದು ಪ್ರಸಿದ್ಧವಾದ **ಪರ್ಯಂತ-ವನಂ**—ಸುತ್ತಲೂ ವನಗಳುಳ್ಳ **ಏತತ್**—ಈ **ವಿಹಾರ-ವಾರಿ**—ಕ್ರೀಡಾ ಸರೋವರವು **ವಿದೂರಾತ್** —ದೂರದಿಂದ **ಮೇಘಾಂತರ+ ಆಲಕ್ಷ್ಯಂ**—ಮೇಘಗಳ ನಡುವೆ ಸ್ವಲ್ಪಮಟ್ಟಿಗೆ ಕಾಣಿಸುವ **ಇಂದು ಬಿಂಬಂ ಇವ**— ಚಂದ್ರಬಿಂಬದಂತೆ **ಆಭಾತಿ**—ಕಾಣಿಸುತ್ತದೆ.

೩೯

ಪುರಾ—ಹಿಂದೆ **ದರ್ಭ+ ಅಂಕುರ-ಮಾತ್ರ-ವೃತ್ತಿಃ**—ದರ್ಭೆಗಳ ಮೊಳಕೆಗಳನ್ನು ಮಾತ್ರವೇ ಆಹಾರವಾಗಿ ಉಳ್ಳವನಾಗಿ **ಮೃಗೈಃ**—ಜಿಂಕೆಗಳ **ಸಾರ್ಧಂ**—ಜತೆಯಲ್ಲಿ **ಚರನ್**—ಸಂಚರಿಸುತ್ತಾ **ಸಃ ಋಷಿಃ**—ಆ ಋಷಿಯು **ಸಮಾಧಿ-ಭೀತೇನ**—ತಪಸ್ಸಿಗೆ ಹೆದರಿದ **ಮಘೋನಾ**— ಇಂದ್ರನಿಂದ **ಪಂಚ+ ಅಪ್ಸರಃ+ ಯೌವನ-ಕೂಟ-ಬಂಧಂ**— ಐದುಜನ ಅಪ್ಸರಸ್ತ್ರೀಯರ ಯೌವನವೆಂಬ ಕಪಟ ಯಂತ್ರಕ್ಕೆ **ಉಪನೀತಃ ಕಿಲ**—ಸಿಕ್ಕಿಸಲ್ಪಟ್ಟನಲ್ಲವೇ!

೪೦

ಅಂತರ್ಹಿತ-ಸೌಧ-ಭಾಜಃ—ನೀರಿನೊಳಗಿನ ಪ್ರಾಸಾದವನ್ನು ಸೇರಿದ **ತಸ್ಯ**—ಆ ಶಾತಕರ್ಣಿಯ **ಅಯಂ**—ಈ **ಪ್ರಸಕ್ತ-ಸಂಗೀತ-ಮೃದಂಗ-ಘೋಷಃ**—ಒಂದೇಸಮನೆ ನಡೆಯುತ್ತಿರುವ ಸಂಗೀತದ ಮೃದಂಗ ಘೋಷವು **ವಿಯತ್+ ಗತಃ**—ಆಕಾಶವನ್ನು ಸೇರಿ **ಪುಷ್ಪಕ-ಚಂದ್ರಶಾಲಾಃ**—ಪುಷ್ಪಕವಿಮಾನದಮೇಲ್ಗಡೆಯ ಕೊಠಡಿಗಳನ್ನು **ಕ್ಷಣಂ**=ಕ್ಷಣಕಾಲ **ಪ್ರತಿಶ್ರುತ್+ ಮುಖರಾಃ**— ಪ್ರತಿಧ್ವನಿಗಳಿಂದ ಶಬ್ದಗೊಳ್ಳುವಂತೆ **ಕರೋತಿ**—ಮಾಡುತ್ತಿದೆ.

೪೧

ನಾಮ್ನಾ—ಹೆಸರಿನಿಂದ **ಸುತೀಕ್ಷ್ಣಃ**—ಸುತೀಕ್ಷ್ಣನೂ, **ಚರಿತೇನ**—ನಡೆವಳಿಕೆಯಿಂದ **ದಾಂತಃ**—ಸೌಮ್ಯನೂ ಆದ **ಅಸೌ**—ಈ **ಅಪರಃ**—ಇನ್ನೊಬ್ಬ **ತಪಸ್ವೀ**—ತಪಸ್ವಿಯು **ಏಧಾವತಾಂ**—ಕಟ್ಟಿಗೆಯಿಂದ ಕೂಡಿದ **ಚತುರ್ಣಾಂ**--ನಾಲ್ಕು **ಹವಿರ್ಭುಜಾಂ**--ಅಗ್ನಿಗಳ **ಮಧ್ಯೇ**—ಮಧ್ಯದಲ್ಲಿ **ಲಲಾಟಂ-ತಪ-ಸಪ್ತ-ಸಪ್ತಿಃ**—ಹಣೆಯನ್ನು ಸುಡುತ್ತಿರುವ (ಏಳು ಕುದುರೆಯುಳ್ಳ) ಸೂರ್ಯನುಳ್ಳವನಾಗಿ **ತಪಸ್ಯತಿ**—ತಪಸ್ಸು ಮಾಡುತ್ತಿದ್ದಾನೆ. (ಪಂಚಾಗ್ನಿ ತಪಸ್ಸನ್ನು ಆಚರಿಸುತ್ತಿದ್ದಾನೆ.)

೪೨

ಜನಿತ+ಇಂದ್ರ-ಶಂಕಂ--ಇಂದ್ರನಿಗೆ ಭಯವುಂಟಾಗುವಂತೆ ಮಾಡಿದ್ದ **ಅಮುಂ**--ಈ ಸುತೀಕ್ಷ್ಣ ಋಷಿಯನ್ನು, **ಸ-ಹಾಸ-ಪ್ರಹಿತ+ಈಕ್ಷಣಾನಿ**--ನಗುವಿನೊಡನೆ ಬೀರಲ್ಪಟ್ಟ ನೋಟಗಳೇನು **ವ್ಯಾಜ+ಅರ್ಧ-ಸಂದರ್ಶಿತ-ಮೇಖಲಾನಿ**--ಯಾವುದೋ ನೆಪದಿಂದ ಅರ್ಧಮಾತ್ರ ತೋರಿಸಿದ ಒಡ್ಯಾಣಗಳೇನು ಇವುಗಳುಳ್ಳ **ಸುರಾಂಗನಾ-ವಿಭ್ರಮ-ಚೇಷ್ಟಿತಾನಿ**--ದೇವಾಂಗನೆಯರ ವಿಲಾಸಚೇಷ್ಟೆಗಳು, **ವಿಕರ್ತುಂ**--ಅನ್ಯವಶನಾಗುವಂತೆ ಮಾಡಲು **ಅಲಂ ನ**--ಸಮರ್ಥವಾಗಲಿಲ್ಲ.

೪೩

ಊರ್ಧ್ವ-ಬಾಹುಃ--ಮೇಲಕ್ಕೆತ್ತಿದ (ಎಡ) ತೋಳುಳ್ಳ **ಏಷಃ**--ಈ ಸುತೀಕ್ಷ್ಣ ಋಷಿಯು **ಅಕ್ಷಮಾಲಾ-ವಲಯಂ**--ಅಕ್ಷಮಾಲಿಕೆಯೆಂಬ ಬಳೆಯುಳ್ಳ, **ಮೃಗಾಣಾಂ**--ಜಿಂಕೆಗಳನ್ನು **ಕಂಡೂಯಿತಾರಂ**—ಅವುಗಳ ನವೆ ಹೋಗುವಂತೆ ಕೆರೆಯುತ್ತಿರುವ (ಮತ್ತು) **ಕುಶ-ಸೂಚಿ-ಲಾವಂ**—ದರ್ಭಾಗ್ರಗಳನ್ನು ಜಿಗುಟಿ ಕತ್ತರಿಸುತ್ತಿರುವ **ಸವ್ಯೇತರಂ**—ಬಲಗಡೆಯ **ಭುಜಂ**—ತೋಳನ್ನು **ಮೇ**--ನನ್ನ **ಸಭಾಜನೇ**—ಸನ್ಮಾನಕ್ಕಾಗಿ **ಇತಃ**--ಈ ಕಡೆಗೆ **ಸ್ರಾಗ್ಧ್ನಂ**--ಪ್ರಕೃತ ಸಂದರ್ಭಕ್ಕೆ ಅನುಕೂಲವಾದ ಬಂಧವುಳ್ಳಂತೆ **ಪ್ರಯುಂಕ್ತೇ**--ನೀಡುತ್ತಿದ್ದಾನೆ.

೪೪

ಏಷಃ--ಈ ಸುತೀಕ್ಷ್ಣ ಋಷಿಯು **ವಾಚಂ-ಯಮತ್ವಾತ್**--ಮೌನವ್ರತಿಯಾಗಿರುವುದರಿಂದಲೇ **ಮಮ**--ನನ್ನ **ಪ್ರಣತಿಂ**=ನಮಸ್ಕಾರವನ್ನು **ಕಿಂಚಿತ್**=ಸ್ವಲ್ಪಮಟ್ಟಿಗೆ **ಮೂರ್ಧ್ನಃ**-(ತನ್ನ) ತಲೆಯ **ಕಂಪೇನ**-ಅಲ್ಲಾಡಿಸು

ವಿಕೆಯಿಂದ **ಪ್ರತಿಗೃಹ್ಯ**—ಸ್ವೀಕರಿಸಿ **ವಿಮಾನ-ವ್ಯವಧಾನ-ಮುಕ್ತಾಂ**—ವಿಮಾನದ ಮರೆಯಿಂದ ಬಿಡಲ್ಪಟ್ಟ **ದೃಷ್ಟಿಂ**—ನೋಟವನ್ನು **ಪುನಃ**–ತಿರುಗಿ **ಸಹಸ್ರ+ಅರ್ಚಿಷಿ**–ಸಾವಿರ ಕಿರಣಗಳುಳ್ಳ ಸೂರ್ಯನಲ್ಲಿ **ಸಂ+ನಿ+ಧತ್ತೇ**—ನಿಲ್ಲಿಸುತ್ತಿದ್ದಾನೆ.

೪೫

ಶರಣ್ಯಂ—ಒಳ್ಳೆಯ ಆಶ್ರಯವೂ **ಪಾವನಂ**—ಪವಿತ್ರವೂ ಆಗಿರುವ **ಅದಃ**—ಅಗೋ ಅಲ್ಲಿ ಕಾಣಿಸುತ್ತಿರುವ **ತಪೋವನಂ**—ತಪೋವನವು **ಆಹಿತಾಗ್ನೇಃ**—ಆಹಿತಾಗ್ನಿಯನ್ನಿಟ್ಟುಕೊಂಡಿದ್ದ **ಶರಭಂಗಸ್ಯ**—ಶರಭಂಗ ಮಹರ್ಷಿಯದು; **ಯಃ**—ಯಾವ ಋಷಿಯು **ಚಿರಾಯ**—ಬಹಳಕಾಲ **ಅಗ್ನಿಂ**—ಅಗ್ನಿಯನ್ನು **ಸಮಿದ್ಭಿಃ**—ಸಮಿತ್ತುಗಳಿಂದ **ಸಂತರ್ಪ್ಯ**—ತೃಪ್ತಿಗೊಳಿಸಿ **ಮಂತ್ರಪೂತಾಂ**—ಮಂತ್ರಗಳಿಂದ ಪರಿಶುದ್ಧವಾದ **ತನುಂ ಅಪಿ**—(ತನ್ನ) ಶರೀರವನ್ನೂ ಕೂಡ **ಅಹೌಷೀತ್**—ಹೋಮಮಾಡಿಬಿಟ್ಟನೋ.

೪೬

ಅಧುನಾ=ಈ ಕಾಲದಲ್ಲಿ **ತಸ್ಯ**=ಆ ಶರಭಂಗ ಮಹರ್ಷಿ ಸಂಬಂಧವಾದ **ಅತಿಥೀನಾಂ ಸಪರ್ಯಾ**=ಅತಿಥಿಪೂಜೆಯು **ಛಾಯಾ-ವಿನೀತ+ಅಧ್ವ-ಪರಿಶ್ರಮೇಷು**=ನೆರಳಿನ ಮೂಲಕ ಹೋಗಲಾಡಿಸುವ ಮಾರ್ಗಾಯಾಸವೇನು, **ಭೂಯಿಷ್ಠ-ಸಂಭಾವ್ಯ-ಫಲೇಷು**=(ಮತ್ತು) ವಿಶೇಷವಾಗಿ ಶ್ಲಾಘ್ಯವಾದ ಹಣ್ಣುಗಳೇನು ಇವುಗಳುಳ್ಳ **ಅಮೀಷು**=ಈ **ಪಾದಪೇಷು**=ಮರಗಳಲ್ಲಿ **ಸುಪುತ್ರೇಷು ಇವ**=ಸತ್ಪುತ್ರರಲ್ಲಿ ಹೇಗೋ ಹಾಗೆ **ಸ್ಥಿತಾ**=ನಿಂತಿದೆ.

೪೭

ಬಂಧುರ-ಗಾತ್ರಿ—ಎಲೈ ಸುಂದರಾಂಗಿ! **ಧಾರಾ-ಸ್ವನ+ಉದ್ಗಾರಿ-ದರೀ-ಮುಖಃ**=ನೀರಿನ ಪ್ರವಾಹಗಳ ಧ್ವನಿಯನ್ನು ಹರಡುತ್ತಿರುವ ಕಣಿವೆ ಬಾಯಿಗಳುಳ್ಳ **ಶೃಂಗ+ಅಗ್ರ-ಲಗ್ನ+ಅಂಬುದ-ವಪ್ರ-ಪಂಕಃ**=ಶಿಖರಗಳ ತುದಿಗೆ ಅಂಟಿಕೊಂಡ ದಡದ ಕೆಸರಿನಂತಿರುವ ಮೋಡಗಳುಳ್ಳ **ಅಸೌ**=ಈ **ಚಿತ್ರಕೂಟಃ**—ಚಿತ್ರಕೂಟ ಪರ್ವತವು, **ಧಾರಾ-ಸ್ವನ+ಉದ್ಗಾರಿ-ದರೀ-ಮುಖಃ**—ಒಂದೇ ಸಮನೆ ಗುಟರು ಹಾಕುತ್ತಿರುವ ಗುಹೆಯಂತಹ ಮುಖವುಳ್ಳ **ಶೃಂಗ+ಅಗ್ರ-ಲಗ್ನ+ಅಂಬುದ-ವಪ್ರ-ಪಂಕಃ**—ಕೊಂಬುಗಳ ತುದಿಗೆ ಅಂಟಿಕೊಂಡ ಮೋಡಗಳಂತಹ ವಪ್ರಕ್ರೀಡೆಯ ಕೆಸರುಳ್ಳ **ದೃಪ್ತಃ**—ದರ್ಪದಿಂದ ಕೂಡಿದ **ಕಕು-**

ಡ್ಮಾನ್ ಇವ—ಗೂಳಿಯಂತೆ ಮೇ—ನನ್ನ ಚಕ್ಷುಃ—ಕಣ್ಣನ್ನು ಬಧ್ನಾತಿ ಅದರ ಮೇಲೆಯೇ ನೆಲಸುವಂತೆ ಮಾಡುತ್ತಿದೆ.

೪೮

ಪ್ರಸನ್ನ-ಸ್ತಿಮಿತ-ಪ್ರವಾಹಾ—ನಿರ್ಮಲವೂ ಸ್ತಿಮಿತವೂ ಆದ ಪ್ರವಾಹವುಳ್ಳ ವಿದೂರ+ಅಂತರ ಭಾವ-ತನ್ವೀ—ದೂರದೇಶದಲ್ಲಿರುವುದರಿಂದ ಸಣ್ಣಗೆ(ಕಾಣಿಸುತ್ತಾ) ಇರುವ ಮಂದಾಕಿನೀ—ಮಂದಾಕಿನೀ ಎಂಬ ಏಷಾ—ಈ ಸರಿತ್—ನದಿಯು ನಗ+ಉಪಕಂಠೇ—ಚಿತ್ರಕೂಟ ಪರ್ವತದ ಸಮೀಪದಲ್ಲಿ ಭೂಮೇಃ— ಭೂಮಿಯ ಕಂಠಗತಾ— ಕುತ್ತಿಗೆಯಲ್ಲಿರುವ ಮುಕ್ತಾ+ಆವಲೀ-ಇವ—ಮುತ್ತಿನ ಸರದಂತೆ ಭಾತಿ—ಪ್ರಕಾಶಿಸುತ್ತಿದೆ.

೪೯

ಅನುಗಿರಂ—ಆಬೆಟ್ಟದ ಸಮೀಪದಲ್ಲಿ ಅಯಂ—ಈ ತಮಾಲಃ—ಹೊಂಗೆಯ ಮರವು ಸುಜಾತಃ—ಚೆನ್ನಾಗಿ ಬೆಳೆದಿದೆ; ಯಸ್ಯ—ಯಾವ ತಮಾಲ ವೃಕ್ಷದ ಸುಗಂಧಿ—ಸುವಾಸನೆಯುಳ್ಳ ಪ್ರವಾಲಂ—ಚಿಗುರನ್ನು ಆದಾಯ —ತೆಗೆದುಕೊಂಡು ಮಯಾ—ನನ್ನಿಂದ ತೇ—ನಿನ್ನ ಯವ+ಅಂಕುರ+ಆಪಾಂಡು-ಕಪೋಲ-ಶೋಭೀ—ಯವಾಂಕುರದಂತೆ ಸ್ವಲ್ಪಮಟ್ಟಿಗೆ ಬೆಳ್ಳಗಿರುವ ಕಪೋಲದ ಮೇಲೆ ಹೊಳೆಯುವ ಅವತಂಸಃ—ಕರ್ಣಾಭರಣವಾಗಿ ಪರಿಕಲ್ಪಿತಃ—ಮಾಡಲ್ಪಟ್ಟಿತ್ತೋ.

೫೦

ಅನಿಗ್ರಹ-ತ್ರಾಸ-ವಿನೀತ-ಸತ್ತ್ವಂ— ಶಿಕ್ಷೆಯಾಗುವ ಭಯವಿಲ್ಲದಿದ್ದರೂ ವಿನಯದಿಂದಲೇ ಕೂಡಿರುವ ಪ್ರಾಣಿಗಳುಳ್ಳ, (ಮತ್ತು) ಅಪುಷ್ಪಲಿಂಗಾತ್—ಹೂಬಿಡಬೇಕೆಂಬ ನಿಮಿತ್ತವಿಲ್ಲದೆಯೇ ಫಲ-ಬಂಧಿ-ವೃಕ್ಷಂ—ಹಣ್ಣುಗಳನ್ನು ಬಿಡುವ ವೃಕ್ಷಗಳುಳ್ಳ,(ಆದ್ದರಿಂದಲೇ) ಆವಿಷ್ಕೃತ+ಉದಗ್ರ-ತರ-ಪ್ರಭಾವಂ —ಪ್ರಕಾಶಗೊಳಿಸಲ್ಪಟ್ಟ ತುಂಬಾ ಹೆಚ್ಚಾದ ಪ್ರಭಾವವುಳ್ಳ ಅತ್ರೇಃ—ಅತ್ರಿ ಮಹರ್ಷಿಯ ತಪಃಸಾಧನಂ—ತಪಸ್ಸಿಗೆ ಸಾಧನವಾದ ವನಂ—ವನವು ಏತತ್—ಇದೇ.

೫೧

ಅನಸೂಯಾ—ಅತ್ರಿಮಹರ್ಷಿಯ ಹೆಂಡತಿಯಾದ ಅನಸೂಯೆಯು ಸಪ್ತರ್ಷಿ-ಹಸ್ತ+ಉದ್ಧೃತ-ಹೇಮಪದ್ಮಾಂ—ಸಪ್ತರ್ಷಿಗಳ ಕೈಗಳಿಂದ ಕೊ

ಯ್ಯಲ್ಪಟ್ಟ ಚಿನ್ನದ ಪದ್ಮಗಳುಳ್ಳ ತ್ರ್ಯಂಬಕ-ಮೌಲಿ-ಮಾಲಾಂ—ಶಿವನ ತಲೆಯ ಮೇಲಿನ ಮಾಲೆಯಾಗಿರುವ ತ್ರಿ-ಸ್ರೋತಸಂ—ಭಾಗಿರಥೀನದಿಯನ್ನು ತಪೋಧನಾನಾಂ—ಋಷಿಗಳ ಅಭಿಷೇಕಾಯ—ಸ್ನಾನಕ್ಕಾಗಿ ಅತ್ರ—ಈ ತಪೋವನದಲ್ಲಿ ಪ್ರವರ್ತಯಾಮಾಸ ಕಿಲ—ಹರಿಯುವಂತೆ ಮಾಡಿದಳಲ್ಲವೇ !

೫೨

ವೀರ+ಆಸನೈಃ—ಜಯಸಾಧನಗಳಾದ ವೀರಾಸನಗಳಿಂದ ಕೂಡಿ ಧ್ಯಾನ ಸಮಧ್ಯಾಜುಷಾಂ—ಧ್ಯಾನಮಾಡುತ್ತಿರುವ ಋಷೀಣಾಂ—ಋಷಿಗಳಿಂದ ಸಮಧ್ಯಾಸಿತ ವೇದಿಮಧ್ಯಾಃ—ಕುಳಿತುಕೊಳ್ಳಲ್ಪಟ್ಟ ವೇದಿಕೆಗಳ ಮಧ್ಯಭಾಗಗಳುಳ್ಳ ಅಮೀ—ಈ ಶಾಖಿನಃ ಅಪಿ—ವೃಕ್ಷಗಳೂ ಕೂಡ ನಿವಾತ-ನಿಷ್ಕಂಪತಯಾ —ಗಾಳಿಯಿಲ್ಲದೆ ಅಲುಗಾಡದಿರುವಿಕೆಯಿಂದ ಯೋಗಾಧಿರೂಢಾ ಇವ—ಯೋಗಾಸನದಲ್ಲಿ ಕುಳಿತಿರುವಂತೆ ವಿಭಾಂತಿ—ಪ್ರಕಾಶಿಸುತ್ತಿವೆ.

೫೩

ತ್ವಯಾ—ನಿನ್ನಿಂದ ಪುರಸ್ತಾತ್—ಹಿಂದೆ ಯಃ—ಯಾವ ವಟವೃಕ್ಷವು ಉಪಯಾಚಿತಃ—ಪ್ರಾರ್ಥಿಸಲ್ಪಟ್ಟಿತ್ತೋ ಸಃ—ಅದೇ ಶ್ಯಾಮ ಇತಿ—ಶ್ಯಾಮ ಎಂದು ಪ್ರತೀತಃ—ಪ್ರಸಿದ್ಧವಾದ ಅಯಂ—ಈ ವಟಃ—ವಟವೃಕ್ಷವು ಫಲಿತಃ ಸನ್—ಫಲಭರಿತವಾಗಿ ಸ-ಪದ್ಮರಾಗಃ—ಪದ್ಮರಾಗ ಮಣಿಯಿಂದ ಕೂಡಿದ ಗಾರುಡಾನಾಂ ಮಣೀನಾಂ—ಮರಕತಮಣಿಗಳ ರಾಶಿಃ ಇವ—ರಾಶಿಯೋ ಎಂಬಂತೆ ವಿಭಾತಿ—ಹೊಳೆಯುತ್ತಿದೆ.

೫೪-೫೭

— ಗಂಗಾ-ಯಮುನಾ-ಸಂಗಮ —

ಅನವದ್ಯಾಂಗಿ—ಎಲ್ಲೆ ಶುಭಕರಗಳಾದ ಅಂಗಗಳುಳ್ಳವಳೇ! ಪಶ್ಯ—ನೋಡು. ಯಮುನಾ-ತರಂಗೈಃ—ಯಮುನೆಯ ಅಲೆಗಳಿಂದ ಭಿನ್ನ-ಪ್ರವಾಹಾ—ಮಿಶ್ರಿತವಾದ ಪ್ರವಾಹವುಳ್ಳ ಗಂಗಾ—ಗಂಗೆಯು (1) ಕ್ವಚಿತ್—ಒಂದು ಕಡೆ ಪ್ರಭಾಲೇಪಿಭಿಃ—ಹೊಳಪನ್ನು ಬಳಿಯುತ್ತಿರುವ ಇಂದ್ರ-ನೀಲೈಃ—ಇಂದ್ರನೀಲ ಮಣಿಗಳಿಂದ ಅನುವಿದ್ಧಾ—ಪೋಣಿಸಲ್ಪಟ್ಟ ಮುಕ್ತಾ-ಮಯೀ ಯಷ್ಟಿಃ ಇವ—ಮುತ್ತಿನ ಹಾರದಂತೆಯೂ (2) ಅನ್ಯತ್ರ—ಬೇರೆ ಕಡೆ ಇಂದೀವರೈಃ—ಕನ್ನೈದಿಲೆಗಳೊಡನೆ ಉತ್ಖಚಿತಾಂತರಾ—ಮಧ್ಯೆ ಮಧ್ಯೆ ಸೇರಿಸಿ ಕಟ್ಟಲ್ಪಟ್ಟ ಸಿತಪಂಕಜಾನಾಂ—ಬಿಳಿಯ ಕಮಲಗಳ ಮಾಲಾ-

ಇವ—ಮಾಲೆಯಂತೆಯೂ(3) ಕ್ವಚಿತ್—ಒಂದುಕಡೆ ಕಾದಂಬ-ಸಂಸರ್ಗ-ವತೀ—ನೀಲ ಹಂಸಗಳೊಡನೆ ಕೂಡಿಕೊಂಡಿರುವ ಪ್ರಿಯಮಾನಸಾನಾಂ-ಖಗಾನಾಂ ಪಂಕ್ತಿಃ ಇವ—ಮಾನಸ ಸರೋವರವನ್ನು ಪ್ರೀತಿಸುವ ಹಂಸಗಳ ಪಂಕ್ತಿಯಂತೆಯೂ (4) ಅನ್ಯತ್ರ—ಬೇರೆಯಕಡೆ ಕಾಲಾಗುರು-ದತ್ತ ಪತ್ರಾ—ಕಪ್ಪು ಅಗುರುವಿನಿಂದ ಚಿತ್ರಿಸಲ್ಪಟ್ಟ ಅಲಂಕಾರವುಳ್ಳ ಚಂದನ-ಕಲ್ಪಿತಾ-ಭುವಃ ಭಕ್ತಿಃ ಇವ—ಚಂದನದಿಂದ ಮಾಡಲ್ಪಟ್ಟ ಭೂಮಿಯ ಭೂಷಣಕ್ರಿಯೆಯಂತೆಯೂ (5) ಕ್ವಚಿತ್—ಒಂದುಕಡೆ ಛಾಯಾವಿಲೀನೈಃ—ನೆರಳಿನಲ್ಲಿ ಅಡಗಿರುವ ತಮೋಭಿಃ—ಕತ್ತಲೆಗಳಿಂದ ಶಬಲೀಕೃತಾ=ತೇಪೆಹಾಕಿದಂತಾದ ಚಾಂದ್ರಮಸೀ ಪ್ರಭಾ ಇವ—ಚಂದ್ರನ ಬೆಳದಿಂಗಳಂತೆಯೂ (6) ಅನ್ಯತ್ರ—ಬೇರೆಯಕಡೆ ರಂಧ್ರೇಷು—ತೂತುಗಳಲ್ಲಿ ಆಲಕ್ಷ್ಯ-ನಭಃ-ಪ್ರದೇಶಾ—ಕಾಣಿಸುವ ಗಗನ ಪ್ರದೇಶಗಳುಳ್ಳ ಶುಭ್ರಾ—ಶುಭ್ರವಾದ ಶರದಭ್ರಲೇಖಾ-ಇವ—ಶರತ್ಕಾಲದ ಮೋಡಗಳ ಸಾಲಿನಂತೆಯೂ (7) ಕ್ವಚಿತ್ ಚ—ಇನ್ನೂ ಒಂದುಕಡೆ ಕೃಷ್ಣೋರಗ-ಭೂಷಣಾ—ಕೃಷ್ಣ ಸರ್ಪವನ್ನೇ ಭೂಷಣವನ್ನಾಗಿ ಉಳ್ಳ ಭಸ್ಮಾಂಗರಾಗಾ=ಭಸ್ಮವನ್ನೇ ಅಂಗರಾಗವನ್ನಾಗಿ ಬಳಿದುಕೊಂಡಿರುವ ಈಶ್ವರಸ್ಯ ತನುಃ ಇವ—ಶಿವನ ಶರೀರದಂತೆಯೂ ವಿಭಾತಿ—ಕಾಣಿಸುತ್ತಿದೆ.

೫೮

ಅತ್ರ=ಇಲ್ಲಿ ಸಮುದ್ರಪತ್ನ್ಯೋಃ—ಸಮುದ್ರ(ರಾಜ)ನ ಹೆಂಡತಿಯರಾದ ಗಂಗಾ ಯಮುನೆಯರ ಜಲಸಂನಿಪಾತೇ = ಸಂಗಮದಲ್ಲಿ ಅಭಿಷೇಕಾತ್ = ಸ್ನಾನಮಾಡುವುದರಿಂದ ಪೂತಾತ್ಮಾನಂ = ಪರಿಶುದ್ಧ ವಾದಮನಸ್ಸುಳ್ಳ ತನು-ತ್ಯಜಾಂ=ಮನುಷ್ಯರಿಗೆ ತತ್ತ್ವ+ ಅವಬೋಧೇನ ವಿನಾ ಅಪಿ=ತತ್ತ್ವಜ್ಞಾನ ಇಲ್ಲದಿದ್ದರೂ ಕೂಡ ಭೂಯಃ = ತಿರುಗಿ ಶರೀರ-ಬಂಧಃ =ಶರೀರದೊಡನೆ ಸೇರುವಿಕೆಯು(ಪುನರ್ಜನ್ಮವು) ನ+ ಅಸ್ತಿ ಕಿಲ=ಇರುವುದಿಲ್ಲವಲ್ಲವೇ!

೫೯

ನಿಷಾದ+ ಅಧಿಪತೇಃ=ನಿಷಾದರಾಜನಾದ ಗುಹನ ತತ್ = ಆ ಪ್ರಸಿದ್ಧವಾದ ಪುರಂ= ಪಟ್ಟಣವು ಇದಂ= ಇದೇ; — ಯಸ್ಮಿನ್-ಯಾವ ಪಟ್ಟಣದಲ್ಲಿ ಮಯಾ=ನನ್ನಿಂದ ಮೌಲಿಮಣಿಂ=ಶಿರಸ್ಸಿನ ಆಭರಣವನ್ನು ವಿಹಾಯ =ತ್ಯಜಿಸಿ ಜಟಾಸು=ಜಟೆಗಳು ಬದ್ಧಾಸು=ರಚಿತವಾಗಲು ಸುಮಂತ್ರಃ= ಸುಮಂತ್ರನು “ಕೈಕೇಯಿ=ಎಲ್ಲೆ ಕೈಕೇಯಿಯೇ! ತವ ಕಾಮಾಃ=ನಿನ್ನ ಆಸೆಗಳು ಫಲಿತಾಃ=ಫಲಿಸಿದುವು!” ಇತಿ=ಎಂದು ಅರುದತ್=ಅತ್ತನೋ!

೬೦

ಪಯೋಧರೈಃ=ಸ್ತನಗ
ಪುಣ್ಯಜನ+ ಅಂಗನಾನಾಂ=ಯಕ್ಷಸ್ತ್ರೀಯರ
ಳಿಂದ ನಿರ್ವಿಷ್ಟ-ಹೇಮಾಂಬುಜ-ರೇಣು= ಉಪಭೋಗಿಸಲ್ಪಟ್ಟ ಚಿನ್ನದ ಕಮಲಗಳ ಪರಾಗಗಳುಳ್ಳ ಬ್ರಾಹ್ಮಂ ಸರಃ=(ಮಾನಸವೆಂಬ)ಬ್ರಾಹ್ಮ ಸರಸ್ಸನ್ನೇ ಯಸ್ಯಾಃ=ಯಾವ ಸರಯೂ ನದಿಯ ಕಾರಣಂ=ಕಾರಣವನ್ನಾಗಿ ಆಪ್ತವಾಚಃ= ಮುನಿಗಳು ಉದಾಹರಂತಿ=ಹೇಳುತ್ತಾರೋ; – ಬುದ್ಧೇಃ= ಮಹತ್ತತ್ವಕ್ಕೆ ಅವ್ಯಕ್ತಂ=ಪ್ರಧಾನವನ್ನೇ ಕಾರಣಂ=ಕಾರಣವನ್ನಾಗಿ ಆಪ್ತ-ವಾಚಃ ಇವ = ವೇದವಾಕ್ಯಗಳು ಹೇಳುವಂತೆ.

೬೧

ಯಾ=ಯಾವ ಆ ಸರಯೂನದಿಯು ತೀರ-ನಿಖಾತ-ಯೂಪಾ=ದಡದ ಮೇಲೆ ನೆಡಲ್ಪಟ್ಟ ಯಜ್ಞ(ಯೂಪ) ಸ್ತಂಭಗಳುಳ್ಳದ್ದಾಗಿ ತುರಂಗ-ಮೇಧ+ ಅವಭೃಥ+ ಅವತೀರ್ಣೈಃ=ಅಶ್ವಮೇಧಯಾಗದ ಅವಭೃಥಕ್ಕಾಗಿ ಇಳಿದು ಬಂದ ಇಕ್ಷ್ವಾಕುಭಿಃ=ಇಕ್ಷ್ವಾಕುರಾಜರಿಂದ ಪುಣ್ಯತರೀಕೃತಾನಿ=ಹೆಚ್ಚು ಪುಣ್ಯಮಯವಾಗಿ ಮಾಡಲ್ಪಟ್ಟ ಜಲಾನಿ=ನೀರುಗಳನ್ನು ಅಯೋಧ್ಯಾಂ ರಾಜಧಾನೀಂ ಅನು=ರಾಜಧಾನಿಯಾದ ಅಯೋಧ್ಯಾ ನಗರಿಯ ಸಮೀಪದಲ್ಲಿ ವಹತಿ=ಹರಿಸಿಕೊಂಡು ಹೋಗುತ್ತದೆ.

೬೨

ಯಾಂ = ಯಾವ ಅ ಸರಯೂ ನದಿ
ಮೇ=ನನ್ನ ಮಾನಸಂ=ಮನಸ್ಸು
ಯನ್ನು ಸೈಕತ+ ಉತ್ಸಂಗ-ಸುಖ+ ಉಚಿತಾನಾಂ=ಮರಳುದಡವೆಂಬ ತೊಡೆಯಮೇಲಿನ ಸುಖಕ್ಕೆ ಯೋಗ್ಯವಾದ ಪ್ರಾಜ್ಯೈಃ=ಹೆಚ್ಚಾದ ಪಯೋಭಿಃ=ನೀರಿನಿಂದ(ಹಾಲಿನಿಂದ) ಪರಿವರ್ಧಿತಾನಾಂ=ಬೆಳೆದ ಉತ್ತರಕೋಸಲಾನಾಂ= ಉತ್ತರ ಕೋಸಲದ (ಎಲ್ಲಾ) ದೊರೆಗಳಿಗೂ ಸಾಮಾನ್ಯ-ಧಾತ್ರೀಂ ಇವ= ಸಮಾನಳಾದ ತಾಯಿಯಂತೆ ಸಂಭಾವಯತಿ=ಗೌರವಿಸುತ್ತಿದೆ.

೬೩

ಇವ=ತಾಯಿಯಾದ ಕೌಸಲ್ಯೆಯಂತೆ ತೇನ
ಜನನೀ
ಮದೀಯಾ=ನನ್ನ
ರಾಜ್ಞಾ =ಆ ರಾಜನಾದ ದಶರಥನಿಂದ ವಿಯುಕ್ತಾ=ವಿರಹಿತಳಾದ ಸಾ ಇಯಂ ಸರಯೂಃ=ಅಂತಹ ಈ ಸರಯೂ ನದಿಯು ದೂರೇ=ದೂರದಲ್ಲಿ ವಸಂತಂ= ವಾಸಿಸಿ ಬರುತ್ತಿರುವ ಮಾಂ=ನನ್ನನ್ನು ಶಿಶಿರ+ ಅನಿಲೈಃ=ತಂಗಾಳಿಗಳಿಂದಲೂ

(ಮತ್ತು) **ತರಂಗ-ಹಸ್ತೈಃ**=ಅಲೆಗಳೆಂಬ ಕೈಗಳಿಂದಲೂ **ಉಪಗೂಹತಿ ಇವ**=ಆಲಿಂಗಿಸಿ ಕೊಳ್ಳುವಂತಿದೆ.

೬೪

ವಿರಕ್ತ-ಸಂಧ್ಯಾ-ಕಪಿಶಂ=ವಿಶೇಷವಾಗಿ ಕೆಂಪಗಿರುವ ಸಂಧ್ಯೆಯಂತೆ ತಾಮ್ರವರ್ಣವಾದ **ಪಾರ್ಥಿವಂ**=ಭೂಮಿಯ **ರಜಃ**=ಧೂಳು **ಪುರಸ್ತಾತ್**=ಮುಂದುಗಡೆ **ಯತಃ**=ಯಾವಕಾರಣದಿಂದ **ಉಜ್ಜಿಹೀತೇ**=ಏಳುತ್ತಿದೆಯೋ (ಆಕಾರಣದಿಂದ) **ಹನೂಮತ್+ಕಥಿತ-ಪ್ರವೃತ್ತಿಃ**=ಹನುಮಂತನಿಂದ ತಿಳಿಸಲ್ಪಟ್ಟ ಸಮಾಚಾರವುಳ್ಳವನಾದ **ಭರತಃ**=ಭರತನು **ಸಸೈನ್ಯಃ**=ಸೈನ್ಯದಿಂದೊಡಗೂಡಿ **ಮಾಂ**=ನನ್ನನ್ನು **ಪ್ರತ್ಯುದ್ಗತಃ**=ಎದುರುಗೊಳ್ಳಲು ಬಂದಿದ್ದಾನೆಂದು **ಶಂಕೇ**-ಊಹಿಸುತ್ತೇನೆ.

೬೫

ಸಾಧುಃ=ಸಜ್ಜನನಾದ **ಸಃ**=ಆ ಭರತನು **ಪಾಲಿತ-ಸಂಗರಾಯ**=ಪ್ರತಿಜ್ಞೆಯನ್ನು ಕಾಪಾಡಿರುವ **ಮೇ**=ನನಗೆ **ಅನಘಾಂ**=ದೋಷರಹಿತಳಾದ (ಮತ್ತು) **ಸಂರಕ್ಷಿತಾಂ**=(ಇಲ್ಲಿಯವರೆಗೂ) ಸಂರಕ್ಷಿತಳಾಗಿದ್ದ **ಶ್ರಿಯಂ**=ರಾಜ್ಯಲಕ್ಷ್ಮಿಯನ್ನು,—**ಮೃಧೇ**=ಯುದ್ಧದಲ್ಲಿ **ಖರಾದೀನ್**=ಖರನೇ ಮುಂತಾದವರನ್ನು **ಹತ್ವಾ**=ಕೊಂದು **ನಿವೃತ್ತಾಯ**=ಹಿಂದಿರುಗಿ ಬಂದ ನನಗೆ **ಲಕ್ಷ್ಮಣಃ**=ಲಕ್ಷ್ಮಣನು **ತ್ವಾಂ-ಇವ**=ನಿನ್ನನ್ನು ಹೇಗೋ ಹಾಗೆ **ಪ್ರತ್ಯರ್ಪಯಿಷ್ಯತಿ**=ಹಿಂದಕ್ಕೆ ಒಪ್ಪಿಸುವನು; **ಅದ್ಧಾ**=(ಇದು) ಸತ್ಯ.

೬೬

ಅಸೌ=ಈ **ಪದಾತಿಃ**=ಪಾದಚಾರಿಯೂ **ಚೀರವಾಸಾಃ**=ವಲ್ಕಲವನ್ನೇ ಉಟ್ಟಿರುವವನೂ ಆದ **ಭರತಃ**=ಭರತನು **ಪಶ್ಚಾತ್**=ಹಿಂದುಗಡೆ **ಅವಸ್ಥಾಪಿತ-ವಾಹಿನೀಕಃ**=ಇಡಲ್ಪಟ್ಟ ಸೈನ್ಯವುಳ್ಳವನಾಗಿ, **ಗುರುಂ**=ಗುರುವಾದ ವಸಿಷ್ಠನನ್ನು **ಪುರಸ್ಕೃತ್ಯ**=ಮುಂದೆ ಮಾಡಿಕೊಂಡು **ವೃದ್ಧೈಃ ಅಮಾತ್ಯೈಃ ಸಹ**=ವೃದ್ಧರಾದ ಮಂತ್ರಿಗಳೊಡನೆ **ಅರ್ಘ್ಯಪಾಣಿಃ (ಸನ್)**=ಕೈಯಲ್ಲಿ ಅರ್ಘ್ಯವುಳ್ಳವನಾಗಿ **ಮಾಮ್**=ನನ್ನನ್ನು **ಅಭ್ಯುಪೈತಿ**=ಎದುರುಗೊಳ್ಳಲು ಬರುತ್ತಿದ್ದಾನೆ.

೬೭

ಯಃ=ಯಾವ ಭರತನು **ಪಿತ್ರಾ**=ತಂದೆಯಿಂದ **ವಿಸೃಷ್ಟಾಂ**=ಕೊಡಲ್ಪಟ್ಟ **ಅಂಕ-ಗತಾಂ ಅಪಿ**=ತನ್ನ ಉತ್ಸಂಗವನ್ನು ಸೇರಿದ್ದರೂ (ಸ್ವಾಧೀನವಾಗಿದ್ದರೂ)

ಕೂಡ **ಶ್ರಿಯಂ**=ರಾಜ್ಯಶ್ರೀಯನ್ನು **ಯುವಾ ಅಪಿ**=ಯುವಕನೇ ಆಗಿದ್ದರೂ **ಮದಪೇಕ್ಷಯಾ**=ನನ್ನ ಮೇಲಿನ ಭಕ್ತಿಯಿಂದ **ಅಭೋಕ್ತಾ ಸನ್**=ಅನುಭವಿಸದೆಯೇ ಇದ್ದು **ಇಯಂತಿ**=ಇಷ್ಟು **ವರ್ಷಾಣಿ**=ವರ್ಷಗಳು **ತಯಾ ಸಹ**=ಅವಳೊಡನೆ **ಉಗ್ರಂ**=ಉಗ್ರವಾದ **ಅಸಿಧಾರಂ ವ್ರತಂ**=ಅಸಿಧಾರವೆಂಬ ವ್ರತವನ್ನು **ಅಭ್ಯಸ್ಯತಿ ಇವ**=ಅಭ್ಯಾಸಮಾಡುತ್ತಿರುವಂತೆ ಇದ್ದಾನೋ.

೬೮

ದಾಶರಥೌ=ರಾಮನು **ಏತಾವತ್**=ಇಷ್ಟನ್ನು **ಉಕ್ತವತಿ**=ಹೇಳಿರಲಾಗಿ **ವಿಮಾನಂ**=ಪುಷ್ಪಕವಿಮಾನವು **ತದೀಯಾಂ**=ಅವನ **ಇಚ್ಛಾಂ**=ಅಪೇಕ್ಷೆಯನ್ನು **ಅಧಿದೇವತಯಾ**=ತನ್ನ ಅಧಿದೇವತೆಯಿಂದ **ವಿದಿತ್ವಾ**=ತಿಳಿದು **ಸ-ವಿಸ್ಮಯಾಭಿಃ**=ವಿಸ್ಮಯದಿಂದೊಡಗೂಡಿದ **ಭರತ-ಅನುಗಾಭಿಃ**=ಭರತನನ್ನು ಹಿಂಬಾಲಿಸುತ್ತಿದ್ದ **ಪ್ರಕೃತಿಭಿಃ**=ಪ್ರಜೆಗಳಿಂದ **ಉದ್ವೀಕ್ಷಿತಂ (ಸತ್)**=ನೋಡಲ್ಪಡುತ್ತಿದ್ದು **ಜ್ಯೋತಿಷ್+ಪಥಾತ್**=ಆಕಾಶದಿಂದ **ಅವತತಾರ**=ಕೆಳಕ್ಕಿಳಿಯಿತು.

೬೯

ರಾಮಃ=ರಾಮನು **ಸೇವಾ-ವಿಚಕ್ಷಣ-ಹರೀಶ್ವರ-ದತ್ತ-ಹಸ್ತಃ**=ಸೇವೆ ಮಾಡುವುದರಲ್ಲಿ ವಿಚಕ್ಷಣನಾದ ಸುಗ್ರೀವನಿಂದ ಕೊಡಲ್ಪಟ್ಟ ಹಸ್ತಾಲಂಬನವುಳ್ಳವನಾಗಿ **ಪುರಃಸರ-ವಿಭೀಷಣ-ದರ್ಶಿತೇನ**=ಮುಂದೆ ಬಂದ ವಿಭೀಷಣನಿಂದ ತೋರಿಸಲ್ಪಟ್ಟ **ಅದೂರ-ಮಹೀತಲೇನ**=ಸಮೀಪದಲ್ಲೇ ಇದ್ದ ಭೂತಲವುಳ್ಳ **ಭಂಗಿ-ರಚಿತ-ಸ್ಫಟಿಕೇನ**=ಮಧ್ಯೆಮಧ್ಯೆ ಬಿಡುವುಗಳಿಂದ ರಚಿತವಾದ ಸ್ಫಟಿಕಮಣಿಗಳುಳ್ಳ **ಮಾರ್ಗೇಣ**=ಸೋಪಾನ ಮಾರ್ಗದಿಂದ **ತಸ್ಮಾತ್ ಯಾನಾತ್**=ಆ ಪುಷ್ಪಕವಿಮಾನದಿಂದ **ಅವಾತರತ್**=ಕೆಳಕ್ಕಿಳಿದನು.

೭೦

ಪ್ರಯತಃ=ಶುದ್ಧನಾದ **ಸಃ**=ಆ ರಾಮನು **ಇಕ್ಷ್ವಾಕುವಂಶ-ಗುರವೇ**=ಇಕ್ಷ್ವಾಕುವಂಶದ ಗುರುವಾದ ವಸಿಷ್ಠನಿಗೆ **ಪ್ರಣಮ್ಯ**=ನಮಸ್ಕರಿಸಿ **ಅರ್ಘ್ಯ-ಪರಿಗ್ರಹ+ಅನ್ತೇ**=ಅರ್ಘ್ಯವನ್ನು ಪರಿಗ್ರಹಿಸಿದಮೇಲೆ ಕೊನೆಯಲ್ಲಿ **ಪರ್ಯಶ್ರುಃ**=ಆನಂದಬಾಷ್ಪಸುರಿಸುತ್ತಾ **ಭ್ರಾತರಂ**=ತಮ್ಮನಾದ **ಭರತಂ**=ಭರತನನ್ನು **ಅಸ್ವಜತ**=ಆಲಿಂಗಿಸಿಕೊಂಡನು; **ಚ**=ಮತ್ತು **ತದ್-ಭಕ್ತಿ+ಅಪೋಢ-ಪಿತ್ರ್ಯ-ರಾಜ್ಯ-ಮಹಾಭಿಷೇಕೇ**=ರಾಮಭಕ್ತಿಯಿಂದ ಪರಿಹೃತವಾದಂಥಾ ಪಿತೃರಾಜ್ಯ

ದಲ್ಲಿನ ಮಹಾಭಿಷೇಕವುಳ್ಳ **ಮೂರ್ಧನಿ**=(ಭರತನ)ಶಿರಸ್ಸಿನಲ್ಲಿ **ಉಪಜಘ್ರೌ** =ಮೂಸಿನೋಡಿದನು.

೭೧

ಶ್ಮಶ್ರು-ಪ್ರವೃದ್ಧಿ-ಜನಿತ+ಆನನ-ವಿಕ್ರಿಯಾನ್=ಮೀಸೆದಾಡಿಗಳ ವಿಶೇಷ ಬೆಳವಣಿಕೆಯಿಂದುಂಟಾದ ಮುಖವಿಕಾರವುಳ್ಳ (ಅದ್ದರಿಂದಲೇ) **ಪ್ರರೋಹ-ಜಟಿಲಾನ್**=ಬಿಳಲುಗಳೆಂಬ ಜಟೆಗಳುಳ್ಳ **ಪ್ಲಕ್ಷಾನ್ ಇವ**=ನ್ಯಗ್ರೋಧವೃಕ್ಷಗಳಂತಿದ್ದ **ಪ್ರಣಮತಃ**=ನಮಸ್ಕರಿಸುತ್ತಿದ್ದ **ಮಂತ್ರಿವೃದ್ಧಾನ್ ಚ**—ಮಂತ್ರಿವೃದ್ಧರನ್ನೂ ಕೂಡ **ಶುಭ-ದೃಷ್ಟಿ-ಪಾತೈಃ**—ಶುಭಕರವಾದ ನೋಟಗಳಿಂದಲೂ **ವಾರ್ತಾ+ಅನುಯೋಗ-ಮಧುರ+ಅಕ್ಷರಯಾ**—ಕುಶಲಪ್ರಶ್ನೆಯ ಮಧುರವಾದ ಅಕ್ಷರಗಳುಳ್ಳ **ವಾಚಾ ಚ**—ಮಾತಿನಿಂದಲೂ ಕೂಡ **ಅನು+ಅಗ್ರಹೀತ್**—ಅನುಗ್ರಹಿಸಿದನು.

೭೨

ಅಯಂ—ಈತನು **ಮೇ**—ನನ್ನ **ದುರ್ಜಾತ-ಬಂಧುಃ**—ಆಪದ್ಬಂಧುವಾದ **ಋಕ್ಷ-ಹರಿ+ಈಶ್ವರಃ**—ಕರಡಿ ಮತ್ತು ಕಪಿಗಳ ರಾಜ ಸುಗ್ರೀವ. **ಏಷಃ**—ಈತನು **ಸಮರೇಷು**—ಯುದ್ಧಗಳಲ್ಲಿ **ಪುರಃ-ಪ್ರಹರ್ತಾ**—ಮುಂದಾಗಿ ಹೊಡೆದಾಡುವವನಾದ **ಪೌಲಸ್ತ್ಯಃ**—ಪುಲಸ್ತ್ಯನ ಮಗ ವಿಭೀಷಣ—**ಇತಿ**—ಹೀಗೆಂದು **ಆದೃತೇನ**—ಆದರವುಳ್ಳ **ರಘುನಂದನೇನ**—ರಾಮನಿಂದ **ಕಥಿತೌ**—ಹೇಳಲ್ಪಟ್ಟ **ಉಭೌ**—ಆ ಸುಗ್ರೀವ.ವಿಭೀಷಣರಿಬ್ಬರನ್ನೂ **ಭರತಃ** ಭರತನು, **ಲಕ್ಷ್ಮಣಂ**—ಲಕ್ಷ್ಮಣನನ್ನು **ವ್ಯುತ್ಕ್ರಮ್ಯ**—ಗೌರವಿಸದೆಯೇ, **ವವಂದೇ**—ನಮಸ್ಕರಿಸಿದನು.

೭೩

ತದನು—ಬಳಿಕ **ಸಃ**—ಆ ಭರತನು **ಸೌಮಿತ್ರಿಣಾ**—ಲಕ್ಷ್ಮಣನೊಡನೆ **ಸಂಸಸೃಜೇ**—ಸೇರಿದನು **ಚ**—ಮತ್ತು **ನಮ್ರಶಿರಸಂ**—ತಲೆಬಾಗಿದ **ಏನಂ**—ಈ ಲಕ್ಷ್ಮಣನನ್ನು **ಉತ್ಥಾಪ್ಯ**—ಮೇಲಕ್ಕೆಬ್ಬಿಸಿ **ಭೃಶಂ**—ಗಾಢವಾಗಿ **ಆಲಿಲಿಂಗ**—ಆಲಿಂಗಿಸಿಕೊಂಡನು; **ರೂಢ+ಇಂದ್ರಜಿತ್-ಪ್ರಹರಣ-ವ್ರಣ-ಕರ್ಕಶೇನ**= ಇಂದ್ರಜಿತ್ತಿನ ಏಟುಗಳಿಂದಾದ ಗಾಯಗಳ (ಮೇಲೆಲ್ಲಾ ಮಾಂಸ) ಬೆಳೆದಿದ್ದುದರಿಂದ ಒರಟಾಗಿದ್ದ **ಉರಃಸ್ಥಲೇನ**—ವಿಶಾಲವಾದ ಎದೆಯಿಂದ **ಭುಜಮಧ್ಯಂ**—(ತನ್ನ) ವಕ್ಷಃಸ್ಥಲವನ್ನು **ಕ್ಲಿಶ್ನನ್ ಇವ**—ಪೀಡಿಸುತ್ತಿರುವನೋ ಎಂಬಂತೆ.

೭೪

ತದಾನೀಂ—ಬಳಿಕ **ಹರಿಚಮೂಪತಯಃ**—ವಾನರಸೇನಾಪತಿಗಳು **ರಾಮ+ಆಜ್ಞಯಾ**-ರಾಮನ ಅಪ್ಪಣೆಯಿಂದ **ಮನುಷ್ಯ-ವಪುಃ**—ಮನುಷ್ಯ ಶರೀರವನ್ನು **ಕೃತ್ವಾ**—ಧರಿಸಿ **ಗಜೇಂದ್ರಾನ್**—ಶ್ರೇಷ್ಠವಾದ ಆನೆಗಳನ್ನು **ಆರುರುಹುಃ**—ಹತ್ತಿದರು. **ಬಹುಧಾ**—ಅನೇಕಪ್ರಕಾರವಾಗಿ **ಮದವಾರಿ-ಧಾರಾಃ**—ಮದಜಲದಪ್ರವಾಹಗಳನ್ನು **ಕ್ಷರತ್ಸು**—ಹರಿಸುತ್ತಿದ್ದ **ತೇಷು**—ಆ ಆನೆಗಳಮೇಲೆ **ತೇ**—ಆ ವಾನರ ಸೇನಾಪತಿಗಳು **ಶೈಲ+ಅಧಿರೋಹಣ-ಸುಖಾನಿ**-ಬೆಟ್ಟಗಳನ್ನು ಹತ್ತುವ ಸುಖವನ್ನು **ಉಪಲೇಭಿರೇ**-ಹೊಂದಿದುವು.

೭೫

ಸ+ಅನುಪ್ಲವಃ—ಹಿಂಬಾಲಿಸುವವರಿಂದ ಕೂಡಿದ **ಕ್ಷಣದಾ-ಚರಾಣಾಂ ಪ್ರಭುಃ ಅಪಿ**—ರಾತ್ರಿ ಸಂಚರಿಸುವ ರಾಕ್ಷಸ ರಾಜನಾದ ವಿಭೀಷಣನೂ ಕೂಡ **ದಶರಥಪ್ರಭವ+ಅನುಶಿಷ್ಟಃ**—ದಶರಥನ ಮಗನಾದ ರಾಮನಿಂದ ಆಜ್ಞಪ್ತನಾಗಿ **ರಥಾನ್**—ರಥಗಳನ್ನು **ಭೇಜೇ**—ಹತ್ತಿದನು; **ಯೇ**—ಯಾವ ಈ ರಥಗಳು **ಮಾಯಾ-ವಿಕಲ್ಪ-ರಚಿತೈಃ ಅಪಿ**—ಸಂಕಲ್ಪ ವಿಶೇಷಗಳಿಂದ ನಿರ್ಮಿತಗಳಾಗಿದ್ದರೂ **ತದೀಯೈಃ**—ಆ ವಿಭೀಷಣನ **ಸ್ಯಂದನೈಃ**—ರಥಗಳಿಂದ **ತುಲಿತ-ಕೃತ್ರಿಮ-ಭಕ್ತಿ-ಶೋಭಾಃ ನ**—ಕೃತ್ರಿಮವಾದರಚನೆಗಳ ಅಲಂಕಾರದಲ್ಲೂ ಹೋಲಿಸಲ್ಪಡಬಹುದಾಗಿ ಇರಲಿಲ್ಲವೋ. (ವಿಭೀಷಣನ ಮಾಯಾರಥಗಳೂ ಈ ಮನುಷ್ಯಕೃತವಾದ ರಥಗಳಷ್ಟು ಸುಂದರವಾಗಿರಲಿಲ್ಲ.

೭೬

ತತಃ—ಅಮೇಲೆ **ರಘುಪತಿಃ**—ರಾಮನು **ಸ+ಅವರಜಃ**—ತಮ್ಮಂದಿರಾದ ಭರತ ಲಕ್ಷ್ಮಣರೊಡಗೂಡಿದವನಾಗಿ **ವಿಲಸತ್-ಪತಾಕಂ**—ಪ್ರಕಾಶಿಸುತ್ತಿರುವ ಪತಾಕೆಯುಳ್ಳ **ಕಾಮಗತಿ**—ಇಚ್ಛಾನುಸಾರವಾಗಿ ಹೋಗುವಂತಹ **ವಿಮಾನಂ**—ಆ ಪುಷ್ಪಕ ವಿಮಾನದಲ್ಲಿ **ಪುನಃ**—ತಿರುಗಿ **ಅಧ್ಯಾಸ್ತ**-ಕುಳಿತುಕೊಂಡನು;— **ಬುಧ-ಬೃಹಸ್ಪತಿ-ಯೋಗ-ದೃಶ್ಯಃ**—ಬುಧ ಗುರುಗಳ ಸಂಯೋಗದಿಂದ ದರ್ಶನೀಯನಾದ **ತಾರಾಪತಿಃ**—ಚಂದ್ರನು **ದೋಷಾತನಂ**—ರಾತ್ರಿಯಲ್ಲಿ ಉಂಟಾಗುವ **ತರಲವಿದ್ಯುತ್**—ಚಂಚಲವಾದ ಮಿಂಚುಳ್ಳ **ಅಭ್ರವೃಂದಂ ಇವ**—ಮೋಡಗಳ ಸಮೂಹದ ಮೇಲೆ ಹೇಗೆ ಕುಳಿತುಕೊಳ್ಳುತ್ತಿದ್ದನೋ ಹಾಗೆ.

೭೭

ತತ್ರ—ಆ ವಿಮಾನದಲ್ಲಿ **ಜಗತಾಂ ಈಶ್ವರೇಣ**—ಜಗದೀಶ್ವರನಾದ ಆದಿ ವರಾಹನಿಂದ **ಪ್ರಲಯಾತ್**—ಪ್ರಳಯದ ದೆಸೆಯಿಂದ **ಪ್ರತ್ಯುದ್ಧೃತಾಂ**—ಉದ್ಧರಿಸಲ್ಪಟ್ಟ **ಉರ್ವೀಂ ಇವ**—ಭೂಮಿಯಂತೆಯೂ, **ವರ್ಷಾತ್ಯಯೇನ**—ಶರತ್ಕಾಲದಿಂದ **ಅಭ್ರಘನಾತ್**—ಮೋಡಗಳ ಸಂದಣಿಯಿಂದ **ಪ್ರತ್ಯುದ್ಧೃತಾಂ**—ಉದ್ಧರಿಸಲ್ಪಟ್ಟ **ಇಂದೋಃ ರುಚಿಂ ಇವ**—ಚಂದ್ರನ ಕಾಂತಿಯಂತೆಯೂ **ರಾಮೇಣ**—ರಾಮನಿಂದ **ದಶಕಂಠಕೃಚ್ಛ್ರಾತ್**—ರಾವಣನಿಂದಾದ ವಿಪತ್ತಿನಿಂದ **ಪ್ರತ್ಯುದ್ಧೃತಾಂ**—ಉದ್ಧರಿಸಲ್ಪಟ್ಟ **ಧೃತಿಮತೀಂ**—ಸಂತೋಷದಿಂದಿರುವ **ಮೈಥಿಲಸುತಾಂ**—ಮೈಥಿಲಿಯನ್ನು **ಭರತಃ**—ಭರತನು **ವವಂದೇ**—ನಮಸ್ಕರಿಸಿದನು.

೭೮

ಲಂಕೇಶ್ವರ-ಪ್ರಣತಿಭಂಗ-ದೃಢವ್ರತಂ — ಲಂಕೇಶ್ವರನಾದ ರಾವಣನ ಪ್ರಣಾಮಗಳನ್ನು ತಿರಸ್ಕರಿಸುವ ದೃಢವ್ರತವನ್ನಾಚರಿಸಿದ್ದ (ಆದ್ದರಿಂದಲೇ) **ವಂದ್ಯಂ**— ಪೂಜ್ಯವಾದ **ಜನಕಾತ್ಮಜಾಯಾಃ ಚರಣಯೋಃ**—ಸೀತೆಯ ಪಾದಗಳ **ತತ್ ಯುಗಂ**—ಆ ಜೋಡಿಯೂ, **ಜ್ಯೇಷ್ಠ + ಅನುವೃತ್ತಿ-ಜಟಿಲಂ**—ಜ್ಯೇಷ್ಠನಾದ ರಾಮನ ವೃತ್ತಿಯನ್ನೇ ಅನುಸರಿಸಿ ಜಟೆಗಳಿಂದ ಕೂಡಿದ್ದ **ಅಸ್ಯ ಸಾಧೋಃ**— ಈ ಸಾಧುವಾದ ಭರತನ **ಶಿರಃ ಚ**—ಶಿರಸ್ಸೂ ಕೂಡ **ಉಭಯಂ**—ಎರಡೂ **ಸಮೇತ್ಯ**—ಕೂಡಿ **ಅನ್ಯೋನ್ಯ - ಪಾವನಂ**—ಪರಸ್ಪರ ಪಾವನವಾಗಿ **ಅಭೂತ್**—ಆಯಿತು.

೭೯

ಆರ್ಯಃ-ಪೂಜ್ಯನಾದ **ಕಾಕುತ್ಸ್ಥಃ**—ರಾಮನು **ಪ್ರಕೃತಿ-ಪುರಃ. ಸರೇಣ**—ಮುಂದೆ ಹೋಗುತ್ತಿರುವ ಪ್ರಜೆಗಳುಳ್ಳ **ಸ್ತಿಮಿತಜವೇನ**— ನಿದಾನವಾದ ವೇಗವುಳ್ಳ **ಪುಷ್ಪಕೇನ**—ಪುಷ್ಪಕ ವಿಮಾನದಿಂದ **ಕ್ರೋಶಾರ್ಧಂ**—ಅರ್ಧ ಕ್ರೋಶದೂರ **ಗತ್ವಾ**—ಹೋಗಿ **ಶತ್ರುಘ್ನ-ಪ್ರತಿವಿಹಿತ+ ಉಪಕಾರ್ಯಂ**—ಶತ್ರುಘ್ನನಿಂದ ಸಜ್ಜುಗೊಳಿಸಲ್ಪಟ್ಟ ಡೇರೆಗಳುಳ್ಳ **ಉದಾರಂ**—ವಿಸ್ತಾರವಾದ **ಸಾಕೇತೋಪವನಂ**—ಅಯೋಧ್ಯೆಯ ಉಪವನದಲ್ಲಿ **ಅಧಿ+ ಉವಾಸ**—ಬಿಡಾರಮಾಡಿದನು.

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Raghuvamsa Canto XIII— Notes

This is one of the best cantos in the Raghuvams'a. Rāma is returning to Ayodhyā, with Sītā in the aerial car Puṣpaka, after slaying Rāvaṇa in the battle and installing Vibhīṣaṇa as king of Laṅkā. As the Puṣpaka moves in the sky, Rāma draws Sītā's attention to the several picturesque scenes and places of interest on the earth, one after another. The descriptions of those places, as given here, though brief, are graphic and accurate revealing the keen observation of the author. [Like the fourth, this canto also is full of geographical interest.]

1. अथ–Then; after the happening of the event related in the previous canto. आत्मनः पदं – his abobe; i.e. Viṣṇu's abode; विष्णुपदं is one of the names of the sky; Cf. वियद् विष्णुपदं वापि पुंसि+आकाश–विहायसी । Amara. Viṣṇu has three abodes भूः, भुवस् & स्वः. But the reference here is only to the भुवस् – ether (आकाश), as पदं has been qualified by शब्दगुणं (that which has sound for its quality). Cf.–शब्दगुणकमाकाशम् । गुणज्ञः – 1. who knew the guṇas which are three,-Sattva, Rajas and Tamas; 2. one who appreciates the good aspects of men and things, -here, of the various beautiful scenes lying in the route of the Puṣpaka. रत्नाकर (=the store-house of gems) the ocean. मिथः (indeclinable) –in private. For the name हरि to Viṣṇu, Cf. लोकत्रयस्य महतीम् अहरद्यदार्तिं स्वायंभवेन मनुना हरिरित्यनूक्तः । Bhāgavata II 7-2. वीक्ष्य = वि+ईक्ष् (root)+य indeclinable past participle. उवाच III sing. perfect (लिट्) of ब्रू [उवाच – ऊचतुः – ऊचुः । उवचिथ, उवक्थ – ऊचथुः – ऊच । उवाच, उवच – ऊचिव – ऊचिम ।] Passive form—जाया तेन रामाभिधानेन हरिणा इति ऊचे ॥

2. विदेहानां राजा-वैदेहः; वैदेहस्य अपत्यं स्त्री – वैदेही, Sitā. Malaya is the southern part of the western ghats in Travāncore. आ मलयात् – Here the ablative in मलयात् is due to the particle आ. फेनिल = फेन + इलच् । छायापथ (*lit.* shady path) is the milky way known as आकाशगङ्गा । This galaxy, seen clearly in Autumn, appears to divide the sky into two halves; hence the comparison here. आविष्कृताः चारवः ताराः यस्मिन् तत् = आविष्कृत-चारु-तारं । Passive — अंबुराशिः दृश्यताम् । पश्य – II sing. Imperative (लोट्) of दृश् (पश्य्) [पश्यतु – पश्यताम् – पश्यन्तु । पश्य – पश्यतम् – पश्यत । पश्यानि – पश्याव – पश्याम]

3. गुरोः – of Sagara, यष्टुम् इच्छा यस्य सः – यियक्षुः, तस्य – यियक्षोः (desiderative form of यज्). कपिलेन – by sage Kapila. The word is taken by some to mean इन्द्र on the authority of the Vaijayanti— कपिलः कपिलो वर्णः कपिलः पाकशासनः । मेध्य – fit to be sacrificed, hence holy. मेध्ये तुरङ्गे – the horse which was intended to be sacrificed by Kapila at his hundredth horse-sacrifice. It was Indra who took away the horse to the Pātāla and hid it behind the sage Kapila. नः पूर्वैः – by our ancestors, the sixty thousand sons of Sagara, who excavated the earth to reach the Pātāla in search of the horse.

4. अर्कमरीचयः अस्मात् गर्भं दधति – the solar rays bear from this a fœtus. Cf. *Supra* X 58; and नवमासधृतं गर्भं भास्करस्य गभस्तिभिः । पीत्वा रसं समुद्राणां द्यौः प्रसूते रसायनम् ॥ Rāmāyana K. XXVIII 3. वसूनि etc. refers to the developing of pearls in the sea. आपः एव इन्धनं यस्य सः, तं — अबिन्धनं (वह्निं). This is the submarine (Baḍaba) fire. प्रह्लादनं ज्योतिः – the delight-giving luminary, the moon. The reference here is to the appearing of the moon along with thirteen other gems, from the ocean when it was churned for nectar. (1) दधति III

plu. Present of धा. (2) अश्नुवते III plural present of अश् V conj Atm. (3) बिभर्ति III sing. present of भृ (4) अजनि III singular Aorist लुङ् of जन् Atm. [अजनि, अजनिष्ट – अजनिषाताम् – अजनिषत । अजनिष्ठाः – अजनिषाथाम् – अजनिध्वं, अजनिढ्वम् । अजनिषि – अजनिष्वहि – अजनिष्महि]

5. तां तां – The repetition of a pronoun expresses diversity, variety. The ocean has diverse states such as its swelling its ebbing, tides, storms etc. Viṣṇu also has diverse forms viz. the different Avatārs. Hence the comparison. महिम्ना refers to the vastness of the ocean and the great power of Viṣṇu. दश दिशः – The directions are ten. अवधारयितुं योग्यं, अवधारणीयं; न अवधारणीयं – अनवधारणीयं that which cannot be comprehended. अयमिव दृश्यते – ईदृक् (of this nature or form) तस्य भावः – ईदृक्ता, तया – ईदृक्तया । इदं परिमाणम् अस्य – इयान् (of this measure or magnitude); तस्य भावः -- इयत्ता, तया – इयत्तया ।

6. नाभ्यां प्ररूढं अंबुरुहं एव आसनं यस्य सः, तेन – नाभिप्ररूढाम्बुरुहासनेन qualifies प्रथमेन धात्रा. The creator Brahma is said to be seated on the lotus sprung out of Viṣṇu's navel. As he created ten other Prajāpatis to attend to the work of creation, he is called the first creator. संस्तूयमानः Present part. of स्तु in the passive. युगान्त here means कल्पान्त. योगनिद्रा is a trance in which the person enjoys communion with others while he appears to be asleep or without consciousness outwardly. लोकान् संहृत्य – having drawn back the universe i.e. resolving it into its original indestructible form. पुरुषः – the Primeval Being, Viṣṇu, Nārāyaṇa. असुं अधिशेते – sleeps here. The accusative of असुं here (instead of its locative) is due to the upasarga अधि in अधिशेते by the rule अधि–शीङ्–स्था+आसां कर्म Pānini 1–4–46. The roots शी, स्था & आस् when

preceeded by अधि govern the accusative of the site of the action. अधिशेते III sing. present of शी (Atm) with अधि [शेते – शयाते – शेरते। शेषे – शयाथे – शेध्वे। शये – शेवहे – शेमहे।]

7. पक्षान् (=wings) छिनत्ति इति पक्षच्छित्, तेन – पक्षाच्छिदा qualifies गोत्रभिदा [गोत्रान् (=mountains) भिनत्ति इति, तेन] Indra is said to have cut off the wings of the mountains and deprived them of their flying power. आत्तः (=removed) गन्धः (=pride) येषां ते – आत्तगन्धाः। शरणे (=रक्षणे) साधुः – शरण्यः able to protect. शतशः (indeclinable) – by hundreds. महीं धारयन्ति इति महीध्राः – mountains. उपप्लवः (=great trouble) येषां अस्ति इति उपप्लविनः। धर्मेण उत्तरः – धर्मोत्तरः ; उत्तर as the last member of a compound has the sense of 'rich in'. मध्यमम् – a neutral king. आश्रयन्ते III plural present of श्रि with आ in the Atm. [श्रयते – श्रयेते – श्रयन्ते। श्रयसे – श्रयेथे – श्रयध्वे। श्रये – श्रयावहे – श्रयामहे।]

8. रसातल – The nether world to which the earth had sunk. आदिभवेन पुंसा – by the Primeval Being, viz. Viṣṇu in his Varāha (Boar) incarnation. The earth is said to have sunk down in water, being unable to bear the weight of the mountains and that Viṣṇu raised it, putting on the Varāha Avatāra. प्रयुक्ता उद्वहनस्य क्रिया यस्याः सा, तस्याः भुवः। उद्वहन – 1. uplifting 2. marrying. This second sense justifies the use of वक्त्रावरणं the veil worn by the bride on her face during the marriage. Cf:– 'यथा पुरुषेण सम्पादितकरग्रहण-क्रियाया योषाया विवाहकाले सूक्ष्मवस्त्रेण मुखावगुण्ठनं भवतीति ध्वन्यर्थः'. वक्त्राभरणं is another reading. अस्य – of this ocean. प्रलयप्रवृद्धं and अच्छं go with अंभः. Note that it is the sheet of waters seen for just a short while on the surface of the earth and receding quickly as the earth was being raised up by the Boar, that is being compared to the thin veil worn by the

bride for a short while during the Pāṇigrahaṇa. बभूव – III sing. perfect (लिट्) of भू [बभूव – बभूवतुः – बभूवुः। बभूविथ – बभूवथुः – बभूव। बभूव – बभूविव – बभूविम।]

9. The sea is described here as a lover kissing his river-wives and making them also kiss him. मुखार्पणेषु – 1 In holding out their mouths; 2. In flowing their waters by their mouths. The plural indicates frequency. प्रकृत्या प्रगल्भाः – by nature intrepid as opposed to 'coy' or 'bashful'. कलत्रवृत्तिः – enjoying love-sports with his wives. सिन्धूः (objective plural of सिन्धु) – rivers. पिबति III sing. present of पा (पिब्) [पिबति – पिबतः – पिबन्ति। पिबसि – पिबथः – पिबथ। पिबामि – पिबावः – पिबामः] पाययते is the causative form of पा (पिब्) in the present tense III sing. Note that "roots having the sense of 'eating or swallowing and shaking or moving' take the Parasmaipada in the causal even when the fruit of the action goes to the agent" by the rule निगरणचलनार्थेभ्यश्च; thus 'पा' should become पाययति in the Causative. But by the rule न पादम्या etc. P. 1–3–40, the roots पा, दम्, आयम् etc. do not take the Parasmai; hence we have the form पाययते।

10. सत्त्वैः सहितं ससत्त्वं (अंभः). नदीनां मुखानि, तेषां अंभः – नदीमुखांभः विवृत=open. संमीलयन्तः – present part. plural form. तिमयः (plu) –a kind of monstrous fish. Cf:– 'अस्ति मत्स्यस्तिमिर्नाम शतयोजनमायतः।' They are believed to have holes in their heads; hence, when they close their mouths, the water getting compressed escapes through these holes. Figure– स्वभावोक्ति. वितन्वन्ति– III plural present of तन् with वि in the Parasmai. [तनोति – तनुतः – तन्वन्ति। तनोषि – तनुथः – तनुथ। तनोमि – तन्वः, तनुवः – तन्मः, तनुमः]

11. मातङ्गाकाराः नक्राः – मातङ्गनक्राः, तैः। This is a compound

of the शाकपार्थिवादि class. सहसा (indeclinable) – suddenly. द्विधा (indeclinable) – into two. कपोलान् संसर्पन्ते इति कपोलसंसर्पिणः तेषां भावः – कपोलसंसर्पिता; तया – by their gliding along the cheeks. 'कर्णेषु क्षणं चामरत्वं व्रजन्ति।' व्रजन्ति – III plural present of व्रज् [व्रजति – व्रजतः – व्रजन्ति। व्रजसि – व्रजथः – व्रजथ। व्रजामि – व्रजावः – व्रजामः।]

12. वेला – sea-beach. प्रसृताः – stretched at length. विस्फूर्जथु – swelling up (of waves). निर्गतः विशेषः येषां ते – निर्विशेषाः; which have lost their distinction; not differing from. The huge serpents lying on the shore just at the edge of the water appeared just like the swelling waves. व्यज्यन्ते – The serpents were distinguished from the waves, only by means of the gems on their hoods. फणस्थैः मणिभिः – The common belief is that serpents have lustrous gems on their hoods. During day-time those gems glittered much as the sun-rays got reflected on them. Cf:- *Supra* X 7 b 'तत्फणामण्डलोदर्चिर्मणि-द्योतित-विग्रहम्।' व्यज्यन्ते – III plural present of the passive of व्यज् [व्यज्यते – व्यज्येते – व्यज्यन्ते। व्यज्यसे – व्यज्येथे – व्यज्यध्वे। व्यज्ये – व्यज्यावहे – व्यज्यामहे।]

13. अधरेण स्पर्धन्ते इति अधरस्पर्धिनः – vying with the lips. विद्रुम – coral. सहसा see 11 above. ऊर्ध्वाश्च ते अंकुराश्च, तैः प्रोतानि मुखानि यस्य तत् (शंखयूथं). प्रोत (=transfixed) is the past passive part. of वे with प्र. अपक्रामति III sing. present of क्रम् with अप [क्रामति – क्रामतः – क्रामन्ति etc.]

14. When a column of vapour rises up from a water-pool and forms a huge cloud, it would appear to a spectator from above, to be itself whirling. Hence the poet says here that the whirling cloud over the ocean appeared like the Mandara mountain churning the ocean once again. प्रवृत्त

एव – प्रवृत्तमात्रः। पातुं – infinitive of पा (पिब्). आवर्त – a whirl
pool. घन – cloud. भूयिष्ठं (indeclinable) – excessively. प्रमथ्य-
मानः present passive participle of मथ् with प्र. भूयः (indecli-
nable) – again. आभाति III sing. present of भा with आ [भाति
– भातः – भान्ति। भासि – भाथः – भाथ। भामि – भावः – भामः]

15. अयस् (neuter) – Iron. अयसः चक्रं, तेन सदृशः – अयश्चक्रनिभः (nityasamāsa). निभ means सदृश, expresses resemblance. Cf:......स्युरुत्तरपदे त्वमी। निभसङ्काशनीकाशप्रतिकाशोपमादयः।-Amara. तमाल......नीला can apply to वेला and कलङ्करेखा. आभाति- See sl. *14* above. After this, the following verse is noticed in some editions—

निस्त्रिंशकल्पस्य निधेर्जलानामेषा तमालद्रुमराजिनीला।
दूरादरालभ्रु विभाति वेला कलङ्कलेखामलिनेव धारा॥

16. The Ketaka (*Pandanus odoratissimus*) flower is rich in pollen and smell. संभावयति III sing. present of the causal of भू with सम्; it means 'decorates' 'adorns'. आयते अक्षिणी यस्याः सा – आयताक्षी; the vocative of this is आयताक्षि. आयताक्षं is another reading, in which case it qualifies आननं। मण्डन-कालहानेः – *1.* मण्डनक्रियया कालहानिः, तस्याः *2.* मण्डनकालस्य हानिः तस्याः॥ बिंबाकारः अधरः – बिंबाधरः; तस्मिन् बद्धा तृष्णा येन तं – बिंबाधर-बद्धतृष्णं. बिंबाधर (resolved as above) is of the शाकपार्थिवादि class. According to Vāmana it is a मध्यमपदलोपि and resolved बिंबं अधरं हीनं यस्मात्।

17. They have crossed the ocean. Rāma points out to Sītā the rich groves of trees on the shore. सिकताः सन्ति अस्मिन् इति सैकतं – sandy bank. सैकतेषु भिन्नाः, सैकतभिन्नाः शुक्तयः, ताभिः पर्य-स्तानि मुक्तापटलानि यस्मिन् तत् — सैकत...पटलं. This and फलावर्जित-पूगमालम् (फलैः आवर्जिताः पूगमालाः यस्मिन् तत्) qualify कूलं. मुहूर्तेन – in a short while. A मुहूर्त is 2 ghaṭikas, i.e. 48 minutes.
प्राप्त – Past Part. of आप् with प्र.

18. करभे इव ऊरू यस्याः सा - करभोरूः; the vocative form is करभोरु. According to Mallinātha & Rāghavabhatta, करभ is 'the curved part of the palm between the wrist and the small finger'. According to others it is 'the round upper part of the trunk of an elephant'. करभोरूः thus can mean 'the lady who has thighs tapering gracefully like the upper part of the trunk of an elephant'. तावत् (Indeclinable) – Just. मृग इव प्रेक्षते – मृगप्रेक्षिणी; vocative मृगप्रेक्षिणि. विदूरीभवतः – becoming more and more distant; (a च्वि compound). न दूरः – अदूरः, अदूरः दूरः संपद्यमानः – दूरीभवन्; विशेषेण दूरीभवन् – विदूरीभवन्; तस्य ॥ निष्पतति – (emerges from) III sing. present of पत् with निः.

19. In the sky, the region of the gods is uppermost; below that is the region of winds; still below is the region of clouds; the lowest is that of birds. The aeroplane moved in these different regions according to the wish of Rāma. क्वचित् – sometimes; in some place. पततां – of birds. संचरते III sing. present of चर् with सम् । प्रवर्तते – III sing. present of वृत् with प्र. पश्य – see sloka 2 above. Perhaps the aeroplane came down nearer the earth when Rāma pointed out the places of interest to Sitā.

20. महांश्चासौ इन्द्रश्च – महेन्द्रः; महेन्द्रस्य द्विपः – महेन्द्रद्विपः; तस्य दानं; ० दानस्य गन्धः अस्य अस्ति इति – महेन्द्रद्विपदानगन्धिः । द्वाभ्यां तुण्डाभ्यां पिबति इति द्विपः ॥ त्रिमार्गगा – the river Ganges flowing in three courses viz. 1. in the sky 2. on the earth & 3. in the Pātāla. दिनस्य यौवनं – the noon. आचामति – (drinks up; sips off) III sing. present of चम् with आ.

21. चण्डि – This term is one of endearment, although literally it means an extremely irascible lady. Commentators

have taken the literal sense of the word and strained much to justify the use of it here, which is all uunecessary, विद्युदेव वलयं – विद्युद्वलयं; उद्भिन्नं विद्युद्वलयं येन सः; qualifies घनः subject. Figure – उत्प्रेक्षा. आमुञ्चति – (offers) III sing. present of मुच् (मुञ्च्) with आ.

22. अपोढा विघ्ना यस्मात् तत् अपोढविघ्नं qualifies जनस्थानं. चीराणि बिभर्ति इति चीरभृतः । समारब्धाः नवाः उटजाः येषु तानि – समारब्धनवोटजानि qualifies आश्रममण्डलानि । स्वं अनतिक्रम्य यथास्वं । अध्यासते III plural present of आस् with अधि. [आस्ते – आसाते – आसते । आस्से – आसाथे – आध्वे । आसे – आस्वहे – आस्महे] For grammatical note, see sl. 6 above.

23. स्थली – a spot of ground which is by nature level and beautiful. विचिन्वता – Instrumental sing. of the present part. of चि with वि upasarga. नूपुर – an ornament furnished with tiny bells and worn on the ankle; an anklet. When Sitā was being carried away by Rāvaṇa, सीता threw down several of her ornaments, hoping that if Rāma should come across them, he may be able to know the direction in which she was taken away. See Rāmāyaṇa III ii 29. बद्धं मौनं येन तं – बद्धमौनं which had assumed silence. विश्लेष – separation. अदृश्यत – III sing. Imperfect (लङ्) of the passive of दृश् [अदृश्यत – अदृश्येतां – अदृश्यन्त । अदृश्यथाः – अदृश्येथां – अदृश्यध्वं । अदृश्ये – अदृश्यावहि – अदृश्यामहि] Active – त्वां विचिन्वन् अहं नूपुरम् अपश्यम् ।

24. भीरु vocative sing. of भीरू (f). Rāma addresses her thus, as she shudders at his pronouncing the words 'त्वं रक्षसा'. अपनीता – carried away forcibly; अप is used here in the sense of 'forcibly'. Read तं मार्गमेताः कृपया यतः-indeclinable. कृपया सता मे is misprint. आवर्जिता नमिताः पल्लवाः पाणिस्थानीया याभिः ताभिः आवर्जितपल्लवाभिः शाखाभिः स्वावयवभूताभिः लता मे ।

लताः मार्गं मे अदर्शयन् हस्तचेष्टया असूचयन् । The plants also have life and feelings. See Manu. "अतः संज्ञा भवन्त्येते सुखदुःखसमन्विताः" अदर्शयन् III plural Imperfect of the Causative of दृश् [अदर्शयत्–अदर्शयताम्–अदर्शयन् । अदर्शयः–अदर्शयतम्–अदर्शयत । अदर्शयम्–अदर्शयाव–अदर्शयाम]

25. निर्गता व्यपेक्षा (desire, inclination) यासां ताः (मृग्यः). गतिं जानाति इति गतिज्ञः; न गतिज्ञः अगतिज्ञः; तं मां। समबोधयन् III plural Imperfect of the causal of बुध् with सम् [अबोधयत्–अबोधयताम् –अबोधयन् etc. as in the conj. in sl. 24. दिशि locative sing. of दिक् (fem). उद्गता (upraised) पक्ष्मणां राजिः येषां तानि–उद्गतपक्ष्मराजीनि । Compare this sloka with Rāmāyaṇa III lxiv. एवमुक्ता नरेन्द्रेण ते मृगाः सहसोत्थिताः । दक्षिणाभिमुखाः सर्वे दर्शयन्तो नभःस्थलम् ॥ मैथिली ह्रियमाणा सा दिशं यामभ्यपद्यत । तेन मार्गेण गच्छन्तः निरीक्षन्ते पुनः पुनः ॥

26. माल्यवान्–Some small mountain range of South India not yet identified with any one of modern name. It is said to rise up from the eastern side of the Meru mountain. It is also called पारियात्रिक. Acc. to Rāmāyaṇa, Rāma lived on this mountain for sometime after installing Sugrīva on the throne of Kiṣkindhā. अंबरं लिखति इति अंबरलेखि. अंबं (शब्दं) राति इति अंबरम् । पुरस्तात् indeclinable. पयः (neuter)–water. विप्रयोग–separation. समं (indeclinable)–simultaneously; together. आविर्भवति III sing. present of भू with आविः; agrees with its subject शृङ्गं ।

27. कदम्बस्य इदं–कादम्बं. The Kadamba *(Nauclea orientalis)* is said to blossom at the advent of new clouds. See मेघदूतम् I 25. अर्धं यथा तथा उद्गतानि–अर्धोद्गतानि; अर्धोद्गतानि केसराणि यस्मात् तत्–अर्धोद्गतकेसरं । स्निग्धाः–pleasing. शिखिनां केकाः–The peacocks utter loud notes and dance spreading their plumage,

on hearing the rumbling of clouds. The smell of the Kadamba and the notes of the peacocks consequent upon the advent of fresh clouds,–every one of these being by itself an excitant of passion,–became unbearable to Rāma who was separated from his wife Sitā. बभूवुः–III plu. perfect of भू ; see sl. 8.

28. कम्पः उत्तरः यस्मिन्–कम्पोत्तरं । उपगूढं–an embrace. गुहासु विसारयन्ति इति–गुहविसारीणि । अतिवाहितानि –endured. कथं चित्–with difficulty.

29. आसार–A sharp heavy shower. बाष्प–the vapour issuing forth from the parched ground; this is compared to the विवाहाग्निधूम. विडम्ब्यमाना–being imitated; present passive part. of विडम्ब् 10 *U*. अक्षिणोत् III sing. Imperfect of क्षिण् (to wound) 8th conj. [अक्षिणोत्–अक्षिणुताम्–अक्षिण्वन् । अक्षिणोः–अक्षिणुतम्–अक्षिणुत । अक्षिणवम्–अक्षिणुव, अक्षिण्व–अक्षिणुम, अक्षिण्म]

30. अन्तस्य समीपं –उपान्तं; वानीराणां वनानि – वानीरवनानि; उपान्तं वानीरवनानि–उपान्तवानीरवनानि; तैः उपगूढानि–उपान्तवानीरवनोपगूढानि । पारिप्लवाश्च ते सारसाः – पारिप्लवसारसाः; ईषत् लक्ष्याः – आलक्ष्याः, Cf: आङ् ईषदर्थेऽभिव्याप्तौ सीमार्थे धातुयोगजे । खेदात्–fatigue of journey. The eyesight दृष्टिः is taken to be a traveller. पिबति–III sing. present of पा (पिब्) [पिबति–पिबतः– पिबन्ति etc.]

31. अवियुक्तानि–Not separated. It is said that when Rāma, sitting on the bank of Pampā, was bemoaning the loss of Sitā, the Cakravāka birds laughed at him and that he therefore cursed them to suffer separation during nights. The male and female of these birds keep together throughout the day; but during nights each one of the pair remains on opposite banks of a river or lake and calls to each other in doleful cries. अन्योन्यस्मै दत्तानि उत्पलकेसराणि यैः तानि–अन्यो...

राणि qualifies द्वंद्वानि. दूरं च तत् अंतरं च; दूरान्तरे वर्तते इति; तेन-दूरान्तरवर्तिना ॥ स्पृहया सहितं यथा तथा-सस्पृहम् ॥

32. तटाशोकलतां-Here लता is in the sense of a 'branch', 'plant', a small tree. स्तनौ इव अभिरामौ स्तबकौ; ताभ्यां अभिनम्राम्-स्तना......नम्राम्। परिरब्धुं कामः, परिरब्धुकामः यस्य सः. Note that the nasal of the infinitive of purpose is dropped before काम or मनस् by the vārtika-लुम्पेदवश्यमः कृत्ये तुंकाममनसोरपि ॥ This is the उन्मादावस्था of Rāma, due to love.

33. For विमानान्तरलंबिनीनां v.l. विमानान्तविलंबिनीनां. अंतर-inside; in the interstices, अंत-end. The flying up of the Sārasa birds on hearing the sounds of the bells of the aeroplane, is taken as their flying up to welcome Sitā. प्रति+उत्+व्रजन्ति इव -the इव here indicates the figure उत्प्रेक्षा। व्रजन्ति III plural present of व्रज् [व्रजति-व्रजतः-व्रजन्ति etc.]

34. एपा is a misprint. Read एषा; qualifies पञ्चवटी. पेशलः (slender) मध्यः (waist) यस्याः सा; तया-पेशलमध्यया with अपि is to indicate that Sitā was too delicate for such work and that, in spite of the delicacy of her body, she did all that because of her affection for the trees and plants. उन्मुखाः कृष्णसाराः यस्याः सा; to go with पञ्चवटी। The Pañcavati is the tract on the Godāvari river near Nāsik. The five trees after which the place is known by that name, are अश्वत्थ, बिल्व, धात्री, अशोक and वट. आनन्दयति III sing. present of the Causative of नन्द् with आ.

35. गोदायाः समीपे-अनुगोदम्। For the use of गोदा for the river गोदावरी Cf:- गोदा गोदावरी नद्यां मथुरा मधुरापुरी। कविकं कविकायां च स्याद्रवेधौ गवेधुका ॥ मृगयायाः (from hunting) निवृत्तः-मृगयानिवृत्तः। तरंगाणां वातेन-तरंगवातेन। रहः (indeclinable)-in private. उत्सङ्गे (lap) निषण्णः मूर्धा यस्य सः-उत्सङ्गनिषण्णमूर्धा। वानीरः

-cane plant. The v.l. सुप्तं for सुप्तः along with the following commentary on स्मरामि, is noteworthy-स्म इति पदं पृथक् क्रियते; रामि इति पृथक्। सुप्तं (शयनं) रामि स्म। रा आदाने; अस्मात् मिप्। गृहीतवान् अस्मि इत्यर्थः। स्मरामि I sing. present of स्मर्। In the case of रामि (स्म), रामि I sing. present of रा (to take).

36. भ्रुवोः भेदः-भ्रूभेदः, भ्रूभेद एव-भ्रूभेदमात्रं; तेन-भ्रूभेदमात्रेण। मघोनः-gen. sing. Its nom. sing. is मघवा, मघवन् or मघवान्. Vide Pānini 6-4-128 मघवा बहुलम्। मह्यते (पूज्यते) असौ इति मघवन्। Nahuṣa, the eldest son of Āyus, attained the position of Indra when the latter 'lay concealed under waters to expiate the sin of having killed Vṛtra, a Brāhmaṇa.... While in that position, नहुष thought of winning the love of Indrāṇi and caused the seven sages to convey him in a palanquin to her house. On his way he asked each of them to be quick using the words '*sarpa*' '*sarpa*' (move on, move on), when one of the sages, Agastya, cursed him to become a *sarpa* (serpent). He fell down from the sky, and remained in that wretched state, till he was relieved from it by Yudhiṣṭhira. The story of Nahuṣa is told differently in different parts of the Mahābhārata. प्रभ्रंशयां यो नहुषं चकार. This is a deviation from Pāṇini, because, according to rules laid down by him, no word whatsoever should intervene the base ending in आम् and the forms आस, चकार etc. But poets frequently deviate from this rule. See Raghu III 61, XVI 86, & Buddhacaritam VI 58. तस्य मुनेः-of that sage Agastya. आविल+अंभः-परिशुद्धिहेतोः-Agastya is seen as a star in the southern part of the sky. This star rises between the latter half of S'rāvaṇa and the former half of Bhādrapada, when the waters on the earth become clear, आविल-turbid,

muddy. भूमौ भवः – भौमः। स्थानपरिग्रहः = आश्रमः। चकार – III sing. perfect (लिट्) of कृ [चकार – चक्रतुः – चक्रुः। चकर्थ – चक्रथुः – चक्र। चकार, चकर – चकृव – चकृम]

37. त्रेताग्नि – The three-fold fire, गार्हपत्य आहवनीय and दक्षिणाग्नि. Cf:– पिता च गार्हपत्योऽग्निर्माताग्निर्दक्षिणः स्मृतः। गुरुराहवनीयस्तु साग्नित्रेता गरीयसी॥ Manu II 231. न निन्द्या अनिन्द्या; अनिन्द्या कीर्तिः यस्य तस्य – अनिन्द्यकीर्तेः। आक्रान्तः विमानस्य मार्गः येन तत् – आक्रान्तविमानमार्गम्; qualifies त्रेताग्निधूमाग्रम् of which हविर्गन्धि (हविर्गन्धः अस्य अस्तीति) is another विशेषण. रजसा विमुक्तः – freed from impurity, the effect of *rajoguṇa*. लघिमा – lightness. समश्नुते – III sing. present of अश् with सम् 5th conj. [अश्नुते – अश्नुवाते – अश्नुवते। अश्नुषे – अश्नुवाथे – अश्नुध्वे। अश्नुवे – अश्नुवहे – अश्नुमहे

38. शातकर्णिः – S'ātakarṇi (or Māṇḍakarṇi) was a sage who practised severe penance in the Daṇḍaka forest for 10000 years. At this, the gods got alarmed and sent down five nymphs to lure him away from his penance. The nymphs succeeded and made the sage create a house under a lake of water, where the sage could enjoy the company of them undisturbed. The lake was called Pañcāpsaras after those five nymphs. विहाराय वारि – विहारवारि। मेघानाम् अंतरे (मध्ये) ईषत् लक्ष्यम् – मेघान्तरालक्ष्यम्। आभाति see s'loka 14.

39. पुरा – Before S'ātakarṇi was lured away from penance. दर्भाणां अङ्कुरा एव – दर्भांकुरमात्रं; तेन वृत्तिः यस्य – दर्भा...वृत्तिः। वृत्ति – subsistence. समाधि – concentration of mind on one particular object. मघोना – Instrumental sing. of मघवा (Indra). किल – It is reported. पञ्चानां अप्सरसां यौवनं; तदेव कपटबन्धं (कूटयन्त्रं) – पञ्चा...बन्धम्॥ 'मृगसाहचर्यात् मृगवदेन बद्धः' इति भावः। He was lured into the trap of the youth of the nymphs, just as deer, his companions, are lured into snares.

40. तस्य – Of S'ātakarṇi. अंतर्हितश्चासौ सौधश्च – अंतर्हितसौधः; तं भजति इति अंत...भाक्; तस्य। प्रसक्तं यत् संगीतं, तत्र मृदङ्गघोषः। प्रसक्तं – 1. continuous; 2. begun. Cf;– सङ्गीताय प्रहतमुरजाः स्निग्धगम्भीरघोषम्। Megha. II 1. वियति गतः – वियद्गतः। चन्द्रशालाः – upper apartments. प्रतिश्रुत् – echo. करोति III sing. pres. of कृ.

41. हविर्भुक् – Fire. एधाः (fuel) विद्यन्ते येषां; तेषां – एधावताम्। ललाटंतपः (that which scroches the fore-head) ललाटं तपतीति. Note that the nasal of ललाटं is retained as it is followed by तप् with the खश् (अ) affix. सप्त (seven) सप्तयः (horses) अस्य – सप्तसप्तिः – the sun; ललाटंतपः सप्तसप्तिः यस्य सः; goes with असौ. The sage was in the midst of five fires, viz. four around him and the scorching sun above. This kind of penance is called पञ्चाग्नितपस्. दान्त (past part. of दम् 4th conj.) – gentle. Sutikṣṇa had Rāma, Sitā and Lakṣmana as his guests in the Daṇḍaka forest earlier for some time. He had also delivered to Rāma the worlds he had acquired by his austerities. तपस्यति – III sing. present of तपस्.

42. हासेन सहितं प्रहितानि ईक्षणानि। मेखला – girdle; waist band. विकर्तुं अलं न – not enough to disturb. Note the use of the infinitive with अलं। जनिता इन्द्रस्य शङ्का येन – जनितेन्द्रशङ्कम्। सुराङ्गना etc. – Obviously इन्द्र had sent nymphs to disturb his penance also.

43. अक्ष – The seed of the tree *Eleocarpus Ganitrus* which is used for the beeds of the rosary. मृगाणां कण्डूयितारं – here the genitive of मृगाणां is कर्मणि षष्ठी। कण्डूयितारम् – objective sing. of कण्डूयितृ one who scratches. कुशा एव सूचयः; ताः लुनाति इति कुशसूचिलावः, तं। सभाजने – to honour; (the locative denotes the purpose). प्राध्वं – in a proper manner; conformably. इतः – in this direction. प्रयुङ्क्ते – III sing. present of युज् 7th conj. with प्र in the Atm. [युङ्क्ते – युञ्जाते – युञ्जते। युङ्क्षे – युञ्जाथे – युङ्ग्ध्वे। युञ्जे – युञ्ज्वहे – युञ्ज्महे]

44. वाचंयम - A person who is under a vow of silence. The
nasal in वाचं and पुरं comes in irregularly in वाचंयम and
पुरंदर resply. किंचित् goes along with कंपेन; किंचित् मूर्धानं कंपयित्वा.
व्यवधानं–obstruction. सहस्राणि अर्चींषि यस्य सः - सहस्रार्चिः (sun)
तस्मिन्। संनिधत्ते III sing. present of धा with सं and नि [सं+नि+
धत्ते - दधाते - दधते। धत्से - दधाथे - दध्द्वे। दधे - दध्वहे - दध्महे।

45. अदः (neuter) - This; visible there. शरण्यं–शरणे साधु·
पावनं - sanctifying. शरभङ्ग was a sage in whose hermitage
Rāma halted during his journey in the Daṇḍaka, after
Virādha was killed by him. आहिताग्नेः - आहितः अग्निः येन, तस्य·
शरभङ्ग had maintained the gārhapatyāgni since a long
time. When Rāma visited him in his hermitage, he felt
that the fruit of his penance was gained and threw himself
into fire. As his body was consumed, a fair youth rose up
from the fire and in that form the sage went to the Brahma-
loka. See Rāmāyaṇa III v. मन्त्रपूतां qualifies तनुं–objective
sing. fem. अहौषीत्–III sing. Aorist of हु (3rd conj) [अहौषीत्
–अहौष्टाम्–अहौषु। अहौषीः–अहौष्टम्–अहौष्ट। अहौषम्–अहौष्व–अहौष्म।

46. छायाभिः विनीतः अध्वपरिश्रमः यैः तेषु। भूयिष्ठानि (बहुमतानि)
संभाव्यानि (श्लाघ्यानि) फलानि येषां तेषु। संभाव्यानि is taken by some
commentators to mean प्राप्यानि। सपर्या=पूजा। सुपुत्रेष्विव स्थिता–
तत्पुत्रैरिव पादपैरनुष्ठीयते इत्यर्थः।

47. The Citrakūta is compared to a bull. Hence A. धारा°
and B. शृङ्गाग्र° apply to both the mountain and the bull.
उद्गिरतीति–उद्गारि A 1. धाराणां स्वनाः तैः उद्गारि; दरी एव मुखं यस्य 2.
धारया स्वनोद्गारि दरीवत् मुखं यस्य. B 1. शृङ्गाग्रे लग्नः अंबुद एव वप्रपङ्कः
यस्य 2. शृङ्गाग्रयोः लग्नः अंबुदवत् वप्रपङ्कः यस्य. Here वप्र is वप्रक्रीडा–
the sport of bulls butting against the bank of a river by
means of their horns. "उत्खातकेलिः शृङ्गाद्यैः वप्रक्रीडा निगद्यते"–
शब्दार्णवे। बन्धुराणि गात्राणि यस्याः सा; तस्याः संबुद्धिः - बन्धुरगात्रि.

बन्धुर - pretty. प्रशस्ता ककुद् (hump) अस्य अस्ति इति ककुद्मान्. दृप्तः–
maddened. चित्रकूटः - This is a hill near Prayāga, situated
on the river Paisuni. It was here that Rāma lived first for
sometime after leaving Ayodhyā. This is now a pilgrim
centre. चक्षुः - neuter objective sing. बध्नाति - holds; fastens;
III sing. present of बन्ध् 9th conj. [बध्नाति - बध्नीतः - बध्नन्ति।
बध्नासि - बध्नीथः - बध्नीथ। बध्नामि - बध्नीवः - बध्नीमः।]

48 The Mandākini is compared to मुक्तावली. प्रसन्न° applies
to both. प्रसन्नः (= 1. clear 2. bright) स्तिमितः (= 1. steady 2.
fixed) प्रवाहः (1. flow 2. continuity) यस्याः सा (1. सरित् 2. मुक्ता-
वली). विदूरान्तरभाव - the existence of a great intervening
distance. नगस्य उपकण्ठे - by the side-plot of the mountain.
कण्ठगता - worn on the neck. भाति - see sloka 14.

49. सुजातः–Well grown. गिरेः अनु - अनुगिरम्. अनुगिरि is an-
other form. यवाङ्कुरवत् आपाण्डौ कपोले शोभी यः सः। वतंसः or अव-
तंसः - ear ornament. According to भागुरि, अ in the upasargas
अव and अपि drops off; vide - वष्टि भागुरिरल्लोपमवाप्योरुपसर्गयोः।

50. अनिग्रहत्रासाः (दण्डभयरहिताः) अपि विनीताः सत्त्वाः (जन्तवः)
यस्मिन् तत्। अपुष्पलिङ्गात् - पुष्परूपनिमित्तं विना एव। फलबन्धिनः फल-
ग्राहिणः वृक्षाः यस्मिन् तत्। अत्रिः - One of the seven celebrated
sages forming the Great Bear. He is the author of a code of
laws known as अत्रिस्मृति. In the Purānas, he is said to have
produced the moon from his eye. His wife is अनसूय. Rāma
and Sitā visited them in their hermitage, during the period
of their exile. उदग्रतरप्रभावम् - of an excessively mighty power.

51. सप्तर्षि - The seven sages are मरीचि, अत्रि, पुलह. पुलस्य,
क्रतु, अंगिरस् and वसिष्ठ. The Śatapatha Brāhmaṇa gives a
different list - कश्यप, अत्रि, भरद्वाज, विश्वामित्र, गौतम, जमदग्नि and
वसिष्ठ. These sages are usually described as bathing in the
heavenly Ganges and plucking gold lotuses therefrom for

offering worship. Cf: Kumāra. I *16* and II *44*. प्रवर्तयामास etc. Anasūya, the wife of Atri, made Ganges flow near her dwelling, when there was a continued draught for ten years. Vide- Rāmāyaṇa II ch *117*. दशवर्षाण्यनावृष्ट्या दग्धे लोके निरन्तरम् । मया मूलफले सृष्टे जाह्नवी च प्रवर्तिता । उग्रेण तपसा युक्ता नियमैश्चाप्यलंकृता ॥ st *9-10*. त्रिस्रोतसः – the three-coursed river Ganges (flowing in the sky, on the earth and in the Pātāla) त्र्यंबकः –त्रीणि अंबकानि (नेत्राणि) अस्य. प्रवर्तयामास III sing. perfect of the causative of वृत् with प्र. [प्रवर्तयामास – ०मासतुः – ०मासुः । ०मासिथ – ०मासथुः – ०मास । ०मास – ०मासिव – ०मासिम]

52. वीरासन is also known as पर्यङ्कबन्ध. Def: एकं पादमथैकस्मिन् विन्यस्योरौ तु संस्थितम् । इतरस्मिंस्तथैवोरुं वीरासनमुदाहृतम् । See Kumāra. III *45*. This is one of the five important Āsanas viz. पद्मासन, स्वस्तिकासन, भद्रासन, वज्रासन and वीरासन । The Virāsana is said to be the most suited for meditation. This āsana is defined by Vallabha as अंगुष्ठाग्रैः ऊर्ध्वबाहुभिः सूर्यावलोकनं वीरासनम् । This is not the Āsana referred to in the s'loka. ध्यानं – एकाग्रचेतसा परमात्मचिन्तनम् । समध्यासितः वेदिमध्यः यैः ते–सम...मध्याः । वेदि - raised ground. निवात–absence of wind. वि+भान्ति III plural present of भा; see sloka 14.

53. उपयाचितः – Addressed with a prayer. उपयाचितक – the promise of a gift to a deity on the grant of the prayer (ಹರಕೆ). For the prayer referred to here see रामायण II lv 24 " न्यग्रोधं तमुपास्थाय वैदेही वाक्यमब्रवीत् । नमस्तेऽस्तु महावृक्ष पालयेन्मे व्रतं पतिः । " प्रतीतः – known as. गारुडमणि–emerald. विभाति see sl. *14*. The green leaves and fruits of the tree are compared to emeralds and rubies respectively.

54. The four s'lokas, commencing with this, form a *Kalāpaka*, as they are syntactically connected. Particular names are given to stanzas which are syntactically connected. Thus two stanzas form a युग्म, three form a विशेषक,

four a कलापक and more than five a कुलक. Vide–द्वाभ्यां युग्ममिति प्रोक्तं त्रिभिः श्लोकैर्विशेषकम् । कलापकं चतुर्भिः स्यात्तदूर्ध्वं कुलकं स्मृतम् ॥ In these four s'lokas, the confluence of the Ganges and Jumnā is described. The main clause is विभाति गङ्गा भिन्नप्रवाहा यमुनातरङ्गैः (sl. 57) – the Ganges shines with its current broken by the ripples of the Yamunā. प्रभया लिम्पन्ति इति, तैः– प्रभालेपिभिः suffusing with lustre. इन्द्रनील – sapphire. यष्टिः – a necklace, a string. अनुविद्धा – interwoven with. उत्खचितानि अन्तराणि (the intervening spaces wreathed with) यस्याः सा ।

55. प्रियं मानसं येषां ते – प्रियमानसाः. The lake Mānasa is the favourite residence of the swans. During winter, which is harmful to them, the swans migrate to the plains and return to the Mānasa in the rainy season. Kādamba–a kind of water-geese black in colour. कालागुरु – aloewood. पत्र or पत्रावली–ornamental decorations. भक्ति–ornamental painting.

56. छायाविलीनैः – Lurking or lying in the shade. शबलीकृता– variegated. आ (ईषत्) लक्ष्यः नभसः प्रदेशः यस्याः सा. This indicates that the aeroplane was then moving beneath the region of clouds and that, through the interstices of the clouds, the azure sky was visible to them only in patches.

57. कृष्णाश्च ते उरगाश्च कृष्णोरगाः, ते एव भूषणानि यस्याः सा agrees with तनुः (fem) the body of S'iva. न अवद्यानि – अनवद्यानि (faultless) अङ्गानि यस्याः सा अनवद्याङ्गी; the vocative is अनवद्याङ्गि. पश्य–see sloka *2*. विभाति–see sloka *14*.

58. समुद्रपत्न्योः – Of the two wives of the sea. The two wives are the rivers Ganges and Yamunā. All rivers are usually described as the wives of a common husband, the sea. See sl. 9 above. जलसंनिपात–confluence. पूताः आत्मानः येषां ते – पूतात्मानः . अत्र अभिषेकात् – The common belief is that by bathing at the confluence of the two rivers Gaṅgā and Yamunā, any one would attain salvation. तनुं त्यजन्ति इति

तेषां–तनुत्यजां to those who leave away their bodies, i. e. to those who die. शरीरबन्धः नास्ति – there is no rebirth, i.e. they attain salvation. But, तत्त्वावबोध – ' knowledge of the तत्त्वs ' is generally considered the means of salvation. Rāma says here, that ablution at the confluence secures salvation to persons, although they have no तत्त्वज्ञान. अस्ति III sing pres. of अस् [अस्ति – स्तः – सन्ति । असि – स्थः – स्थ । अस्मि – स्वः – स्मः]

59. निषादाधिपतेः – Of the lord of the Niṣādas, viz. Guha, whose capital was शृङ्गिबेरपुर where Rāma had his hair matted while proceeding to the forest. The Niṣadas were the aborginal tribes of India, who lived on hunting etc. मौलिमणि – crest gem. कैकेयि – vocative sing. फलिताः past part of फल्. अरुदत् Aorist लुङ् of रुद् [अरुदत् – अरुदताम् – अरुदन् । अरुदः – अरुदतम् – अरुदत । अरुदम् – अरुदाव – अरुदाम । Alternative form – अरोदीत् – अरोदिष्टाम् – अरोदिषुः । अरोदीः – अरोदिष्टम् – अरोदिष्ट । अरोदिषम्–अरोदिष्व–अरोदिष्म]

60. The four s'lokas 60–63 describing the Sarayū river form a Kalāpaka. See note on sloka 54. पुण्यजन–These are the yakṣas living in Alakā as subjects of Kubera. निर्विष्टः (उपभुक्तः) हेमाम्बुजरेणुः यस्य तत्. The pollen of the gold lotuses would adhere to the breasts of the Yakṣa women as they bathed in the Mānasa lake (ब्राह्मं सरः), created by Brahma from the water of his Kamaṇḍalu. The Sarāyu is the Gogra river. The Vāyu purāṇa says that the Mānasa lake is the one formed on the south of Meru when the Ganges fell upon the Meru from heaven. The three other lakes formed then are अरुणोद on the east, शीतोद on the west and महाभद्र on the north. आप्तवाचः – 1) the Vedas, 2). those whose words are trustworthy. बुद्धेः अव्यक्तं – Acc. to the Sāṇkhya system of philosophy अव्यक्त or प्रकृति evolves महत् or बुद्धि first. Vide:– प्रकृतेर्महान्, महतोऽहंकारः अहंकारात् पञ्चतन्मात्राणि. Just as बुद्धि

originates from प्रकृति, so does Sarāyū from the Mānasā lake spontaneously. उदाहरन्ति III plural present of हृ with उत्+आ [उदा+हरति – हरतः – हरन्ति etc.]

61. तीरयोः निखाताः यूपाः यस्याः सा । अनु is a कर्मप्रवचनीय and governs the accusative राजधानीम् । It is not an upasarga, (so also प्रति and परि) when they are in the sense of लक्षणा. धीयन्ते अस्याम् इति धानी; राज्ञां धानी राजधानी । तुरङ्गमेध–horse sacrifice. अवभृथ–bath concluding sacrifice. अतिशयेन पुण्यानि पुण्यतराणि; न पुण्यतराणि अपुण्यतराणि; अपुण्यतराणि पुण्यतराणि कृतानि–पुण्यतरीकृतानि.— a च्वि formation. The word has an alternative sense 'changed into boats of पुण्य,' (तरी–boat) acc. to Hemadri. वहति III sing. pres. of वह् [वहति-वहतः-वहन्ति etc.]

62. सैकतम् एव उत्सङ्गः (lap); सैकतोत्सङ्गे सुखं; तस्मिन् उचितानाम् । प्राज्यैः – plentiful. पयोभिः Instru. plural of पयस् (neuter) – 1) milk. 2) water. The river is taken to be the nurse of the kings of the Northern Kosalas, as it has supplied plenty of water to them just as the nurse feeds children with plenty of milk. सामान्यधात्री–common nurse or mother of all. मानसं= मनः. सभावयति–respects; regards; see sloka *16*.

63. सा इयं – That very river thus described. मान्येन राज्ञा – by that venerable king viz. Das'aratha. तरङ्गाः एव हस्ताः, तैः– तरङ्गहस्तैः; the waves are figuratively spoken of as the hands of the river which again has been looked upon as a mother. उपगूहति–embraces; III sing. present of गृह् with उप.

64. विशेषेण रक्ता – विरक्ता; विरक्ता चासौ संध्या च – विरक्तसंध्या; विरक्तसंध्यावत् कपिशं – विरक्तसंध्याकपिशं । पृथिव्या इदं – पार्थिवं । रजः (neuter) – dust. हनूमत्–from हनु+मत्. The suffix मत् expresses निन्दा deformity, here. The उ in हनु is lengthened by Pāṇini VI iii *120* (Nine words such as शर, वंश, हनु will have their

final vowel lengthened when followed by मत् to form a name eg. शरावती, वंशावती, हनूमान् etc.) प्रवृत्तिः – news, information. उज्जिहीते-III sing. present of हा (to abandon) with उत् III conj. in the Atm. [जिहीते – जिहाते – जिहते । जिहीषे–जिहाथे–जिहीध्वे। जिहे – जिहीवहे – जिहीमहे]

65. अद्धा (indeclinable) – Surely; verily. पालितः संगरः (promise) येन, तस्मै – पालितसंगराय । Note the diff. meanings of संगर – 1. war 2. calamity 3. promise 4. bargain 5. knowledge 6. fruit of the S'ami tree. The promise was to live in the forest for 14 years and also to kill Rāvaṇa. The dative संगराय (agreeing with मे) is संप्रदाने with the verb प्रत्यर्पयिष्यति। अनघां – अविद्यमानं अघं (damage, harm) यस्याः; तां – 1. undamaged 2. unpolluted, with reference to regal wealth and Sitā respectively. मृधे – in a battle. त्वां refers to Sitā. राम had entrusted Sitā to the care of लक्ष्मण, while fighting with खर, दूषण, etc. प्रत्यर्पयिष्यति III sing. future of अर्प् with प्रति [अर्पयिष्यति – अर्पयिष्यतः – अर्पयिष्यन्ति etc.]

66. असौ – This Bharata. पादाभ्याम् अतति (गच्छति) इति पदातिः। Note that पाद changes to पद, before आजि, आति, ग and उपहत Pāṇini VI iii 52. अवस्थापिता वाहीनी येन सः – अवस्थापितवाहीनीकः। Note that क is added to a Bahuvrihi compound, the last member of which is a नदी (i.e. a fem. word ending in a long ई or ऊ), or a word which ends in a short ऋ, according to Pāṇini नद्यृतश्च V iv 153. चीरवासाः – चीरं (मुनिवस्त्रं) वासः यस्य सः। अर्घाय इदं–अर्घ्यं; अर्घ्यं पाणौ यस्य सः – अर्घ्यपाणिः। अभ्युपैति III sing. present of इ with अभि+उप [अभ्युप+एति – इतः – यन्ति । एषि – इथः – इथ। एमि – इवः – इमः ।

67. विसृष्टां – दत्ताम्। मदपेक्षया–मद्भक्त्या, out of regard for me. अङ्कगतां – come to his lap; i.e. come within his grasp. श्रियं

अभोक्ता – note the use of the accusative श्रियं; the genitive (श्रियः here) is not used with a noun of agency (अभोक्ता here) ending in तृ in accordance with Pāṇini II iii 69. इदं परिमाणम् एषां – इयन्ति. आसिधारं असिधाराया इदं; this is a rigid vow. Vide– 'युवा युवत्या सार्धं यन्मुग्धभर्तृवदाचरेत् । अन्तर्निवृत्तसङ्गः स्यादासिधारव्रतं हि तत् ॥' also 'यत्रैकशयनस्थापि प्रमदा नोपभुज्यते । आसिधारव्रतं नाम वदन्ति मुनिपुङ्गवाः ॥' अभ्यस्यति III sing. present. of अस् 4th conj. with अभि [अभ्यस्यति – अभ्यस्यतः – अभ्यस्यन्ति etc. [

68. उक्तवति दाशरथौ – Locative absolute. दशरथस्य अपत्यं पुमान् – दाशरथिः; locative sing. दाशरथौ । अधिष्ठात्री देवता – अधिदेवता; तया–अधिदेवतया. ज्योतिष्पथः –note that the word पथिन् becomes पथ at the end of a Tatpuruṣa compound by the सूत्र ऋक्पूरब्धूःपथामानक्षे. प्रकृतिभिः – by the subjects. अनुगच्छन्तीति अनुगाः; भरतस्य अनुगाः भरतानुगाः, ताभिः; the subjects were following Bharata. अवततार III sing. perfect of तॄ with अव ततार-तेरतुः–तेरुः। तेरिथ – तेरथुः–तेर। ततार, ततर – तेरिव – तेरिम]

69. पुरः सरति इति पुरस्सरः; पुरस्सरश्च असौ विभीषणः च। सेवायां विचक्षणः; सेवाविचक्षणश्च असौ हरीश्वरश्च; सेवा... श्वरेण दत्तः हस्तः यस्य सः – सेवा... दत्तहस्तः। हरीश्वर – the lord of monkeys, Sugriva. अदूरमहीतलेन etc. shows that the Puṣpaka did not touch the earth and that a flight of steps was arranged to alight from it. अवातरत् III sing. Imperfect (लङ्) of तॄ with अव [अव+ अतरत् – अतरताम् – अतरन् । अतरः – अतरतम् – अतरत । अतरम् – अतराव – अतराम]

70. इक्ष्वाकूणां वंशः, तस्य गुरुः; तस्मै – इक्ष्वाकुवंशगुरवे; the dative is due to the following प्रणम्य, by 'क्रियया यमभिप्रैति सोपि चतुर्थी' प्रयतः – pious; self-restrained. पर्यश्रुः – परिगतः अश्रूणि । मूर्धनि उपजघ्रौ – smelling an youngster on the head is an old custom indicative of fondness. 'प्रेमातिशये एष वृद्धाचारः' तस्मिन् भक्तिः;

भक्त्या अपोढः पितृराज्ये महाभिषेकः यस्य सः– भक्त्यपोढ···षेकः, तस्मिन् – ०अभिषेके qualifies मूर्धनि। उपजघ्रौ – III sing. perfect of घ्रा with उप [उप+जघ्रौ – जघ्रतुः – जघ्रुः । जघ्रिथ, जघ्राथ – जघ्रथुः – जघ्र । जघ्रौ – जघ्रिव – जघ्रिम]

71. श्मश्रुप्रवृद्धि० – During Rāma's exile, the ministers' beards had grown very much; hence their facial appearance had changed. वृद्धाः मन्त्रिणः – मन्त्रिवृद्धाः । अन्वग्रहीत् – greeted III sing. Aorist of ग्रह् (9th conj) with अनु. वार्तानुयोग – वार्त (of welfare) अनुयोगः (question), तेन मधुराक्षरया वाचा [अनु+अग्रहीत् – अग्रहिष्टां – अग्रहिषुः etc.]

72. दुर्जाते (in adversity) बन्धुः – दुर्जातबन्धुः । ऋक्षाश्च (bears) हरयश्च – ऋक्षहरयः ; तेषाम् ईश्वरः – ऋक्षहरीश्वरः Sugriva. पुलस्त्यस्य अपत्यं पुमान् – पौलस्त्यः ; Vibhiṣaṇa. आदृतेन – आदरवता goes with रघुनन्दनेन । व्युत्क्रम्य – having passed over. ववन्दे – III sing. perfect of वन्द् 1 conj. Atm. [ववन्दे – ववन्दाते – ववन्दिरे । ववन्दिषे – ववन्दाथे – ववन्दिध्वे । ववन्दे – ववन्दिवहे – ववन्दिमहे]

73. सुमित्रायाः अपत्यं पुमान् – सौमित्रिः, Lakṣmaṇa. संससृजे III sing. perfect of सृज् with सम्. Note that सृज् with सम् means 'come in contact with' and governs the instrumental case of the person or thing met. उत्थाप्य – indeclinable past part. of the Causative of स्था with उत् । भृशं – indeclinable. एनं नम्रशिरसं etc. and व्युत्क्रम्य of s'loka 72 show that Kālidāsa held that Lakṣmaṇa was older than Bharata. The same is the view of Bhāsa also. See his Pratimānāṭaka. But Mallinātha interprets the words differently. इन्द्रजितः प्रहरणैः व्रणानि – इन्द्रजित्प्रहरणव्रणानि; रूढानि च तानि ०व्रणानि – रूढेन्द्रजित्····णानि; तैः कर्कशः तेन – रूढेन्द्र... कर्कशेन । क्लिश्यन् – पीडयन्। आलिलिङ्ग – 3rd person sing. perfect of लिङ्ग् with आ.

74. The monkey-chiefs had the power to put on any form as they were of divine origin. वपुः (neuter) – body. बहुधा – from various places. The Pālakāpya refers to seven places on the body of elephants as oozing ichor. 'करात् कटाभ्यां मेढ्राच्च नेत्राभ्यां च मदस्रुतिः' ॥ As ichor flowed from several places on the body of elephants they resembled mountains on which several streams of water flow. आरुरुहुः iii plural perfect of रुह् with आ [आ+रुरोह – रुरुहतुः – रुरुहुः । रुरोहिथ – रुरुहथुः – रुरुह । रुरोह – रुरुहिव – रुरुहिम] उपलेभिरे – III plural perfect of लभ् with उप [उप+लेभे -- लेभाते -- लेभिरे । लेभिषे -- लेभाथे -- लेभिध्वे । लेभे – लेभिवहे – लेभिमहे]

75. अनुप्लवैः (followers) सहितः – सानुप्लवः । क्षणदासु (during nights) चरन्ति इति – क्षणदाचराः । Although Vibhiṣaṇa's chariots, produced by magical power, were perfectly beautiful, they could not come to the standard of beauty of the chariots of Rāma which were after all productions of human art.

76. विलसन्ती पताका यस्मिन् तत् -- विलसत्पताकं । अवरजाभ्यां (younger brothers) सह वर्तते इति सावरजः । दोषातनं (indeclinable) -- of the night time. बृहतां पतिः -- बृहस्पतिः । विमानम् अध्यास्त sat in the विमान. Note the grammar point; vide note on s'l 6 & 22

77. जगतां प्रलयात् - See s'loka 8 above. वर्षाणाम् अत्ययः -- वर्षात्ययः passing away of rains. मिथिलायाः अधिपतिः – मैथिलः ; तस्य सुता; तां – मैथिलसुताम् । दशकण्ठः (रावणः) एव कृच्छ्रं, तस्मात् -- दशकण्ठकृच्छ्रात् ।

78. लङ्केश्वरस्य प्रणतीः ; प्रणतीनां भङ्गः एव दृढं व्रतं यस्य -- लङ्के... व्रतं qualifies युगं चरणयोः । ज्येष्ठस्य अनुवृत्तिः ; ०वृत्त्या जटिलं qualifies शिरः . Bharata had matted his hair, following the course of Rāma. अन्योन्यस्य पावनं – अन्योन्यपावनं, mutually sanctifying. अभूत् III sing. Aorist of भू [अभूत् – अभूताम् -- अभूवन् । अभूः -- अभूतम् -- अभूत । अभूवम् -- अभूव -- अभूम]

79. क्रोशार्ध--About half a kros'a. If ' exactly half a kros'a ' were to be signified the compound would have been अर्धक्रोशः with पूर्वनिपात. Here it is क्रोशस्य अर्धः (क्रोशैकदेशः). प्रकृतयः sub- jects) पुरःसर्यः यस्य, तेन--प्रकृतिपुरःसरेण qualifies पुष्पकेण । As the subjects walked in front of the Vimāna, the Vimāna had to adjust its speed suitably; hence स्तिमितजवेन। काकुत्स्थः; ककुदि तिष्ठति असौ इति ककुत्स्थः; ककुत्स्थस्य गोत्रापत्यं पुमान्; here Rāma. ककुत्स्य is an epithet of Puranjaya, a king of the solar race, and a descendant of Ikṣvāku. " When in their war with demons, the gods were often worsted, they, head- ed by Indra, went to the powerful king Puranjaya and re- quested him to be their friend in battle. The latter consent- ed to do so, provided Indra carried him on his shoulders. Indra accordingly assumed the form of a bull, and Puran- jaya, seated on its hump (ककुद्), completely vanquished the demons. Puranjaya, is, therefore, called Kakutstha, standing on a hump''–Apte. प्रतिविहिताः (arranged) उपकार्याः (tents) यस्मिन तत्-- प्रति....कार्यं qualifies साकेतोपवनम्। आर्यः-noble; respectable. Note the def. of the term– ' कर्तव्यमाचरन् कार्यम् अकर्तव्यमनाचरन्। तिष्ठति प्रकृताचारे स तु+आर्य इति स्मृतः ॥ ' उदारं -- extensive, spacious. अधि+उवास iii sing. perfect of वस् with अधि, Note that the verb वस् with any of the upasargas उप, अनु, अधि or आ will govern the accusative of the site of action. Vide Pānini -- उपान्वध्याङ्वसः [उवास -- ऊषतुः -- ऊषुः । उवस्थ, उवसिथ -- ऊषथुः -- ऊष । उवास, उवस -- ऊषिव -- ऊषिम]

The root वस् (to dwell) with the proposition अधि become transitive.

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